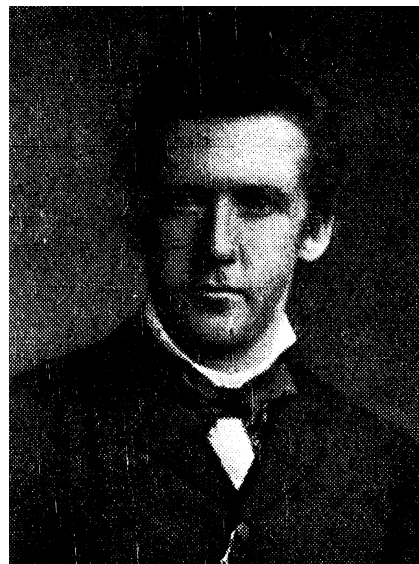


**Arakan**  
**Forchhammer, E 1891**  
**(Superintendent Government Printing, Rangoon).**

**A digitised version of the 1970s reprint.**

This material was originally published in 1891, a year after Forchhammer died, according to a reference to it in Harvey's 1926 "History of Burma". A new impression was made in the 1970s by the Burmese Education Ministry: the minister at that time was Arakanese, and passionate about the history of his native province. The original plates and artwork were presumably lost by this time. A somewhat damaged copy of the 1891 book has been used to make a new set of offset plates. If the original had a title page, it had either disappeared from the original copy or was deliberately excluded from the reprint. The book was renamed "Report on the Antiquities of Arakan" and the year was put as 1892 on a typewritten slip of paper bound into the sub-title page. The publisher of the reprint is sometimes cited as "Archaeology Department, Burma", although as the department was established in 1902, it could not have been the publisher of the 1891 version. The reprint was bound in soft blue paper.



Some photographs are missing from the reprint. It is possible that they originally appeared as individual photos stuck on the plates, perhaps in an attempt to provide high quality illustrations for a book with a limited print run. For example, Plate IV No 7 is missing, and the blank space is marked with a small pencilled cross, perhaps by the owner of the book that was used for the reprint. Two complete pages of plates, XII and XIII, pictures from the Shittaung pagoda, are also missing. Original copies of the book may still have these plates, and all the illustrations. On the first page of the text in the 1970s edition are two marks in ink, circling an incorrect 20 miles as the distance from Vesali to Mrohaung, and an incorrect 10th century as the date for King Anawratha. These were presumably also made by the owner of the book that was used for the reprinting. This circling of the 20 on page 1 is instantly diagnostic of the reprint. In the original book, the numbering on Plates I to VIII starts from No 1 on each plate. From Plate X, No 1, picture numbers then continue in sequence. Pencilled changes to the numbering by the owner of the copy version have been reproduced in the reprint, but they do not match the references in the text, and are best ignored.

I am still trying to get hold of an original copy of the book to compare it with the reprint. There are versions (seen on WorldCat) at SOAS, Indiana University, National Art Library (V&A) London, Newberry Library Chicago and Northern Illinois University, but their online catalogues all use the 1970s title, and mention the paper insert. The Archaeology Dept library in Rangoon also holds a 1970s copy. The 1891 (?92) original might be hardbound, perhaps with a tissue overlay to protect the plates. In 1926, Harvey referred to copies of the book at the Bodelian (it's not in their online catalogue), the British Museum (their copy was transferred to the British Library, which will not give it out on international loan) and the India Office and Oxford India Institute Libraries. The SOAS journal has a reference to Forchhammer, Emil. 1892. *Papers on Subjects Relating to the Archaeology of Burma: A Report on the History of Arakan*. Rangoon: Government Press. A collection called *Papers on Subjects Relating to the Archaeology of Burma* dated 1891 or 92 is in the Yale, Cambridge and Leiden libraries. The Leiden catalogue mentions that this contains "Notes on early history and geography of British Burma" (1891), but does not specify Arakan. The "Notes" title also appears with Forchhammer's separate works on the Shwedagon and Suvannaphumi.

## Forchhammer biographical entries.

## FORCH

B. Usines pour la traction des chemins de fer :			
	kW	Millions de kWh	
Barberine (accumulation annuelle) max.	62 000	env. — à 60	
Vernayaz . . . . .	93 000	» — » 170	
Ritom . . . . .	50 000	» 40 » 40	
Amsteg . . . . . de 30 000 à 85 000		» 35 » 150	
C. Usines électro-chimiques :			
Chippis (2 usines) . . . . .	20 000 à 85 000	env. 200 à 300	
Bramois . . . . .	8 000 » 35 000	» 100 » 150	
Ackersand . . . . .	6 000 » 24 000	» 100 » 150	
Biaschina . . . . .	13 000 » 45 000	» 100 » 200	

1 La moitié appartient à l'Allemagne.

2 La moitié appartient à la France.

[Extrait d'un article de Wyssling.]

ÉLECTRIFICATION DES CHEMINS DE FER SUISSES. Elle est l'un des problèmes les plus importants dont la Confédération ait eu à s'occuper depuis une quinzaine d'années. Elle a déjà commencé et doit être menée à chef au cours de ces prochaines années. La force fournie par le pays permet d'économiser 700 000 tonnes de charbon importées de l'étranger, au prix de 80 fr. la tonne. Quelques chemins de fer privés à voie normale ont donné l'exemple dans ce domaine, entre autres les lignes Orbe-Chavornay en 1894, Berthoud-Thoune en 1899, Fribourg-Morat-Anet en 1902, Spiez-Brigue (Lötschberg) en 1910. Le tunnel du Simplon a été construit et aménagé en 1906 pour l'emploi de la traction électrique. Toutes les nouvelles lignes ouvertes au trafic depuis 1910 ont été immédiatement actionnées à l'électricité. Lorsque la commission spéciale, chargée d'étudier la question dès 1901, eut déposé ses conclusions en 1912, les C. F. F. se mirent à électrifier partiellement certains tronçons, entre autres celui de Berne à Thoune, pour opérer la jonction avec le Lötschberg. Puis ce fut le tour des lignes exploitées par les chemins de fer des Alpes bernoises : Berne-Belp-Thoune et Berne-Schwarzenbourg. La première partie de la ligne du Gothard exploitée électriquement fut le tronçon Erstfeld-Bellinzona en 1916 ; l'équipement complet de la ligne fut terminé en 1924. Jusqu'en 1928, 3000 km. du réseau des C. F. F. seront électrifiés, notamment les lignes principales du pays : Simplon-Lausanne-Genève ; Lausanne-Neuchâtel-Olten ; Lausanne-Berne-Olten-Zürich ; Zurich-Thalwil-Coire ; Zurich-Thalwil-Lucerne ; Zurich-Winterthur-Romanshorn-Rorschach ; Winterthur - Saint-Gall - Rorschach ; Zurich - Schaffhouse, etc. [L. S.]

**FORCH** (C. Zurich, D. Meilen et Uster. V. DGS). Passage ancien sur le Zurichberg où s'élèvent une auberge et un hameau. Des tombeaux près de Zumikon et de Forch témoignent d'une très ancienne colonie allemande ; en 1833-1834, on découvrit au-dessous du col, près d'Äsch, une rangée de tombes allemandes. Le nom du col dérive du latin *furca* = fourche. L'ancienne route fut témoin à diverses reprises de passages de troupes et de combats : près de Kaltenstein en 1354, dans la guerre de Zurich et pendant les deux batailles de Zurich en 1799. Des retranchements datant de la première bataille de Zurich existent encore entre Rehalp et Waldburg-Zollikon. Le 25 septembre 1799 les Russes battirent en retraite devant Masséna par les cols de Witikon et de Forch ; le nom de *Russenweg* est en plusieurs endroits resté un témoignage de ce passage. La nouvelle route de la Forch fut construite de 1843 à 1847 jusqu'à Esslingen et de 1848 à 1853 jusqu'à Wald. Le 24 septembre 1922, un monument, conçu par l'architecte Otto Zollinger, a été élevé aux soldats morts pendant la mobilisation de 1914-1918 au-dessus de l'ancienne auberge zur *Krone* ; en 1923 il fut placé sous la protection du canton de Zurich. — Voir *Katalog der Sammlungen der Ant. Ges. in Zürich III*, p. 20. — Heierli : *Archäolog. Karte des Kts. Zürich*. — A. Heer : *Geschichtliches von der Forch, Alte und neue Forchstrasse* dans *ZWChr.* 1912, n° 32. — *Reden bei der Denkmaleinweihung* (annexe à la *Feuille officielle de Zurich*). [F. Heer.]

**FORCHHAMMER**. Famille de Kiel (Allemagne), devenue bourgeoise de St. Antonien dans le Prätigau (Grisons) avec CHRISTIAN-GOTTLIEB, pasteur.

## FOREL

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Ses enfants furent — 1. **Theophil**, organiste, \* 29 juillet 1847 à Schiers. Il étudia au conservatoire de Stuttgart, fut d'abord organiste et professeur en Suisse, puis organiste à la Marienkirche à Wismar et acquit bientôt par d'importantes créations musicales, le renom d'un des meilleurs virtuoses de l'orgue. Il se perfectionna alors encore sous la direction du professeur Kiel à Berlin, devint en 1878 organiste principal de St. Benedikt à Quedlinburg et en 1886 à la cathédrale de Magdebourg ; directeur de diverses sociétés de musique et professeur de composition et d'orgue au conservatoire Sonnemann. Il composa entre autres plus de 1000 morceaux d'orgue et écrivit une série de manuels très employés. † à Magdebourg 1<sup>er</sup> août 1923. — *Bünd. Tagblatt* 1923, n° 185. — 2. **EMILIE**, peintre, \* à Schiers 13 janvier 1850, étudia à Bâle et à Paris, fit des voyages d'étude en Allemagne, France, Italie et Hollande ; † à Davos 13 juin 1912. Ses tableaux se trouvent dans des collections privées et à la galerie publique de Coire. — 3.

**Emanuel**, Dr phil., archéologue et linguiste, \* 12 mars 1851 à St. Antonien. Ses études médicales terminées, en Amérique, il se voua à l'étude comparée des langues. Il vécut entre autres assez longtemps parmi des tribus d'Indiens en voie d'extinction de l'Amérique du Nord et à Mexico, et acquit une connaissance générale des langues américaines. A l'université de Leipzig où il se fit inscrire, il s'occupa de sanscrit, de zend, d'arabe et des langues parentes, apprit l'arménien dans un couvent arménien près de Venise et fut bientôt très connu par ses publications scientifiques et ses travaux. L'empereur du Brésil voulut lui confier l'étude des langues indiennes sud-américaines, et le gouvernement britannique lui offrit une chaire de langues pali à l'université de Rangoon. Forchhammer accepta ce dernier poste et profita de son établissement aux Indes pour étudier les langues de l'intérieur du pays ; il en dressa un vocabulaire comparé et collectionna de riches trésors manuscrits. Nommé en 1882 inspecteur archéologique de la Birmanie britannique, il réunit dans ce pays un abondant matériel archéologique et dirigea les fouilles de villes enfouies depuis longtemps. † le 26 avril 1890 pendant son retour en Europe. — *Der freie Rätler* 1890, n° 169. — *Athenäum* 1890. [C. J.]



Emanuel Forchhammer.  
D'après une photographie.

**FOROLAZ (LA)** (C. Vaud, D. Aigle, Com. Ormont-Dessous. V. DGS). Vge qui fut, le 5 mars 1798, le théâtre d'un combat sanglant entre la compagnie bernoise de Graffenried et les habitants du village d'une part, et de l'autre une troupe française appuyée par trois compagnies de républicains vaudois de la plaine. Ces derniers furent vainqueurs et emportèrent la position. — DHV. [M. R.]

**FOREL** (C. Fribourg, D. Broye. V. DGS). Vge et Com. qui appartenait autrefois au mandement d'Estavayer. En 1594, Louis Griset de Forel en fit l'acquisition de Joseph d'Estavayer et l'érigea en seigneurie. Forel, Sévaz et Autavaux ne contribuaient pas aux frais de culte de la paroisse d'Estavayer, et de ce fait étaient exclus de l'administration paroissiale. Au cours des siècles, les habitants de ces trois villages avaient maintes fois refusé les redevances dues au clergé et n'avaient jamais ni participé aux réparations ni à l'entretien de l'église d'Estavayer. Mais dès 1848, ils réclamèrent les mêmes droits électoraux et administratifs que les paroissiens d'Estavayer, tout en refusant de payer une contribution et une compensation en échange de ces droits. Le conflit s'envenima. Quand il était question de lever un impôt, Forel et Autavaux

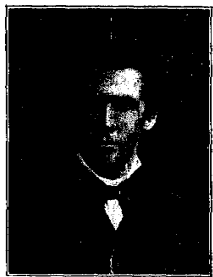


Standes Zürich über. — Vergl. *Katalog der Sammlungen der Antiq. Ges. in Zürich* III, p. 20. — Heierli: *Archäolog. Karte des Kts. Zürich*. — A. Heer: *Geschichtliches von der Forch*; *Alte u. neue Forchstrasse* (in *ZWChr.* 1912, Nr. 32). — Textbeilage zum *Zürcher. Amtsblatt* 1922: *Reden bei der Denkmalseinweihung*. [F. Heer.]

**FORCHHAMMER.** Geschlecht aus Kiel (Deutschland), das sich mit CHRISTIAN GOTTLIEB, Pfarrer, in St. Antonien im Prätigau (Kt. Graubünden) einbürgerte. Dessen Kinder sind: — 1. *Theophil*, Organist, \* 29. VII. 1847 in Schiers, besuchte das Konservatorium in Stuttgart, war zuerst Organist und Lehrer in der Schweiz, dann Organist an der Marienkirche in Wismar und gewann bald durch bedeutende musikalische Schöpfungen (Orgelkonzerte) den Ruf eines der besten Orgelvirtuosen. Bildete sich dann unter Prof. Kiel in Berlin noch weiter aus. 1878 wurde er Hauptorganist an St. Benedikt in Quedlinburg und 1886 am Dom zu Magdeburg; Dirigent verschiedener Musikgesellschaften und Lehrer für Komposition und Orgelspiel am Sonnenmannschen Konservatorium. Komponierte u. a. mehr als 1000 Orgelstücke und schrieb eine Reihe viel gebrauchter Handbücher. † in Magdeburg 1. VIII. 1923.

**Bänd. Tagblatt** 1923, Nr. 185. — 2. *EMILIE*, Malerin, \* 13. I. 1850 in Schiers, studierte an der Basler Töchter-Kunstschule unter Prof. Weissbrod und in Paris. Studienreisen in Deutschland, Frankreich, Italien und Holland, † in Davos 13. VI. 1912. Bilder von ihr sind ausser in Privatbesitz, auch in der öffentlichen Sammlung zu Chur. — 3. *Emanuel*, Dr. phil., Archäologe und Sprachforscher, \* 12. III. 1851 in St. Antonien.

Nach Vollendung von medizinischen Studien in Amerika wandte er sich der vergleichenden Sprachforschung zu. Er hielt sich u. a. längere Zeit bei den aussterbenden Indianerstämmen Nordamerikas und in Mexiko auf und erwarb sich umfassende Kenntnisse der amerikanischen Sprachen. Erst mit 25 Jahren entschloss er sich, in Deutschland seine wissenschaftliche Bildung methodisch zu vertiefen. An der Leipziger Universität beschäftigte er sich mit Sanskrit, Zend, Arabisch und verwandten Sprachen, erlernte in einem Armenierkloster bei Venedig das Armenische und wurde bald durch wissenschaftliche Veröffentlichungen und Fachvorträge an internationalen Kongressen so be-



Emanuel Forchhammer.  
Nach einer Photographie.

## FORCLAZ (LA)

kannt, das er zu gleicher Zeit zwei ehrenvolle Berufungen erhielt: der Kaiser von Brasilien wollte ihn mit der Erforschung der Indianersprachen Südamerikas betrauen, und die britische Regierung bot ihm eine Professur für Paltsprachen an der Hochschule in Rangoon an. F. nahm letztere an, erforschte neben seiner Lehrtätigkeit die hinterindischen Sprachen, machte sich an ein vergleichendes Wörterbuch derselben und sammelte reiche Handschriftensätze. 1882 wurde er zum archäologischen Inspektor von Britisch-Birma ernannt; dort sammelte er reiches archäologisches Material und leitete Ausgrabungen längst verschwundener Städte. † infolge der übergrossen Arbeitslast in ungesundem Klima am 26. IV. 1890 auf der Rückkehr nach Europa. — *Der freie Rädler* 1890, Nr. 169. — *Athenäum* 1890. [C. J.]

**FORCLAZ (LA)** (Kt. Waadt, Bez. Aigle, Gem. Oron Dessous. S. GLS). Dorf; am 5. III. 1798 Schauplatz eines blutigen Kampfes zwischen der bernischen Kompagnie von Graffenried und den Einwohnern des Dorfs einerseits, sowie einer französischen Truppe, die von drei Kompagnien waadtländischer Republikaner aus der Ebene unterstützt wurde, anderseits. Die letzteren trugen den Sieg davon und bemächtigten sich der Stellung. — *DHV*. [M. R.]

**FOREL** (Kt. Freiburg, Bez. Broye. S. GLS). Dorf, das früher zum Mandement Estavayer gehörte. 1594 erwarb es Louis Griset de Forel von Joseph d'Estavayer und machte daraus eine Herrschaft. F., Sévaz und Autavaux trugen nicht zu den Kultuskosten der Kirchgem. Estavayer bei und waren aus diesem Grunde auch von der Pfarrverwaltung ausgeschlossen. Im Laufe der Jahrhunderte hatten die Bewohner dieser drei Dörfer zu verschiedenen Malen sich geweigert, die der Geistlichkeit schuldigen Abgaben zu entrichten, auch hatten sie niemals weder an den Ausbesserungen, noch am Unterhalt der Kirche von Estavayer beigetragen. Dagegen forderten sie seit 1848 die gleichen Wahl- und Verwaltungsrechte wie die Pfarrgenössigen von Estavayer, trotzdem sie sich immer noch weigerten, einen Beitrag oder eine Entschädigung für die Gewährung dieser Rechte zu leisten. Der Konflikt spitzte sich zu, und als es sich darum handelte, die Steuern einzuziehen, drohten F. und Autavaux, sich von der Stadt zu trennen und eine eigene Kirchgem. zu bilden. Zu verschiedenen Zeiten, besonders 1900, erhoben sie Einspruch gegen die Pfarrwahlen und verlangten hartnäckig, aber ohne Gewährung einer Entschädigung, dass ihnen die Rechte der Angehörigen der Kirchgem. zugestanden würden. Schliesslich wurde der Staatsrat dieser immer wiederkehrenden Streitigkeiten überdrüssig und schlug 1905 im Einverständnis mit der geistlichen Behörde das Dorf Sévaz zur Kirchgem. Bussy und am 4. IV. 1907 F. zur Kirchgem. Rueyres, sowie Autavaux zu Montbrelloz. Die Einwohner von F.

Attinger, Victor, (Ed). 1926. *Dictionnaire historique & biographique de la Suisse. Tome troisième, Erard-Heggenzi*. Neuchâtel, Administration du Dictionnaire Historique et Biographique de la Suisse.

These 1926 books were printed in Switzerland, at Neuchâtel (Neuenburg in German language) by a Special Committee, but most probably at or by the Attinger Press. There are many books in Switzerland with a French and a German edition, and sometime an Italian one also. For a dictionary, the problem is that the order of entries varies from one to the other set, according to the language. So, for this book we have at least two different versions in French and German:

## 2005 Online Bibliography.

Forchhammer, Emmanuel

Born 12.3.1851 à Sankt Antönien, Died 26.4.1890 à Myingyan (Birmanie britannique), prot., de Sankt Antönien. Fils de Christian Gottlieb, pasteur, de Kiel, et d'Elisabeth Schlegel, Argovienne. Frère de Theophil ( -> 2 ). ∞ 1881 Constantia Bäuerlein, fille d'un missionnaire à Bangalore (Inde). Etudes de médecine à La Nouvelle-Orléans, doctorat. F. se consacra ensuite à la linguistique et étudia les langues amérindiennes du nord et du centre du continent. Etudes de méthode philologique et de langues orientales (notamment le pali) dès 1876 à Leipzig (doctorat ès lettres). Ayant reçu simultanément des offres de poste au Brésil et en Birmanie (1877), F. opta pour ce dernier pays. Professeur de pali à la High School de Rangoon dès 1879. Parallèlement à son enseignement, F. étudia les langues indochinoises. Inspecteur archéologique de la Birmanie britannique dès 1882, il dirigea les fouilles de plusieurs villes. F. est l'un des pionniers de la recherche sur le bouddhisme et la Birmanie.

### Oeuvres

-Notes on Buddhist Law, 1882-1883

-Notes on the Early History and Geography of British Burma, 1883-1884

### Bibliographie

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Bigger, Andreas. 2005. "Forchhammer, Emmanuel." Dictionnaire historique de la Suisse (DHS), version 20/09/05, from <http://www.hls-dhs-dss.ch/textes/f/F44652.php>.

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Report on the  
ANTIQUITIES OF ARAKAN

by

Dr. E. Forchhammer

1892

# ARAKAN

## I.—MAHAMUNI PAGODA.

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# ARAKAN.

## CHAPTER I.—THE MAHĀMUNI PAGODA.

THE Mahāmuni shrine is situated north latitude  $21^{\circ}$  east longitude  $93^{\circ}$ , 8 miles east of the Kaladan river and 48 miles north of Mrohaung, the once famous capital of the Arakanese kings.

History.—The earliest dawn of the history of Arakan reveals the base of the hills, which divide the lower course of the Kaladan and Lēmro rivers, inhabited by sojourners from India, governed by chiefs who claim relationship with the rulers of Kapilavastu. Their subjects are divided into the four castes of the older Hindu communities; the kings and priests study the three Vedas; the rivers, hills, and cities bear names of Aryan origin; and the titles assumed by the king and queen regnant suggest connection with the Solar and Lunar dynasties of India.

The Lēmro river was then called Añjanadī, from its crooked course. Mārayu, the first of Arakanese kings, founded the city of Dhānyavatī on the banks of the Sīrimānadī (now the Tharè creek). The Kaladan meandered past the S'ailagiri (now Kyauktaw) under the appellation Gaccha-bhanadi and joined the sea (samudra) below Urasa, the present Urittaung. The Mallapabbata, Gandhagiri, and Jārupabbata separated the Kaladan from the Mallayunadī (Mayu river), and to the west rose the Kāsinapabbata. Later on, but still before our era, four towns (chaturgāma) were founded where the Launggyet creek joins the Lēmro; the modern villager Nankya, Barin, Bato, and Lōtma indicate the sites of the "four cities;" and the Añjanadī changed its name to Lēmro (Lēnyomyit), or the "four-city river." Vaisālī (Vesālī) is said to have first been founded by King Vāsudeva. The ruins of this town can still be traced 20 miles north of Mrohaung, 2 miles east of the village of Paragyi. Both Dhānyavatī and Vesālī were repeatedly destroyed by neighbouring mountain tribes, but again rebuilt by the Aryan settlers.

With Candrasuriya or Mahācandrasuriya appear the dim outlines of the history of Arakan. This monarch erected a new city and palace on the site of Old Dhānyavatī; to this ruler historical annals and traditions unanimously ascribe the foundation of the original Mahāmuni shrine intended to receive the brazen image of Gotama. The records of Farther India make Candrasuriya a contemporary of Mahāmuni, the great sage. Buddhism, as it now prevails in Burma, is decidedly an offshoot of the Southern Buddhist school. In the 11th and 12th centuries the priests of Pagan united their church with the mother-church of Ceylon. In the 10th century Buddhism, established in Burma by Sona and Uttara, who were sent by Asoka, must have become nearly extinct. Manuha, King of the Talaings, was brought captive to Pagan by Anawratha (10th century); he was, however, allowed to build a residence for himself, and in this palace nearly all is Indian art, and Trimurti reigned supreme, as is evident from the stone sculptures still preserved in the edifice (see Report on Pagan). The religious zeal of Anawratha and Narapatijayasura again secured supremacy to Buddhism. But there are old Buddhist traditions among the Talaings and Arakanese, traditions which could not have originated with the Southern Buddhist school, but are the remnants of the old Northern Buddhism, which reached Arakan from the Ganges when India was mainly Buddhistic; they form a substratum cropping up here and there apparently without any connection; its centre is the Mahāmuni pagoda, the most important remains of ancient Buddhism in Burma, antedating in this province both Brahmanism and the Buddhism of the Southern school. The legend asserts that during the reign of Candrasuriya, King of Dhānyavatī (Northern Arakan), Gotama Buddha came with many of his followers to this country.

On the Selagiri (opposite Kyauktaw on the Kaladan river) he held a prophetic discourse; after the casting of his image he departed to the south, visited Dvāravatī (Sandoway), then turned to the east, and alighting (he is flying through the air) on the summit of the Po-u taung (a steep hill 7 miles above Prome on the Irrawaddy) he delivered another discourse pregnant with prophesies. His further journeys in Burma are still remembered by the Talaings in connection with certain old pagodas in Pegu, Thaton, and Martaban. Nothing is reported in the Southern Buddhist scriptures of Gotama's sojourn in Suvannabhūmi, Arimaddana, or Ramaññadesa (constituting the present Burma); but, say the Ceylonese chroniclers, he flew through the air and alighted on a prominent peak in Ceylon, converted the savage inhabitants of the island, and then flew back to India. The modern Burmese historians have a third legend: he visited Ceylon, then crossed, in one gigantic step, the ocean and landed on the Po-u taung mountain; with another step he again stood on the heights of Rājagrihi. All three traditions are equally trustworthy or the contrary. But it is immaterial to our inquiry whether or not Gotama sojourned in Dhaññavatī or whether he was personally present at the casting of his image on the Sīrigutta hill, on which Candrasuriya erected the Mahāmuni shrine in commemoration of both events; it suffices to know that the strange tradition, unrecorded in the Tipitaka, is not an afterthought, conceived in modern times, of which we have so many instances in the history of Burma.

The tradition is intimately connected with the religious history of Arakan and Burma in general; it is as old as Buddhism itself in that province. Nearly all pagodas within the confines of Dhaññavatī and on the banks of the Irrawaddy owe their origin to it; ancient Arakanese kings, mindful of the prophesies it contained, built pagodas on the spots indicated, and modern kings rebuilt or repaired them; the Urittaung pagoda, the Ugincetī, the Andaw, Nandaw, and Sandaw shrines in Sandoway still exist in fulfilment of Gotama's dicta; and the removal of the Mahāmuni image the Arakanese look upon as the temporary working of the still unexpiated result (Kammavipāka) of Gotama's two evil deeds (see page 7) committed on the Cheduba island and visited on his younger brother and representative: only another foretelling fulfilled in this land of strange prophesies, Arakan, the Palestine of the Farther East. A century ago Bodawpaya, on returning from a victorious campaign against the Talaings, erected the Po-u taung pagoda, above Prome, on the hill, where Gotama, on his journey from Sandoway to Srikshetra (see page 5), alighted with his pupils and foretold the history of Prome.

As in reports on Burmese archæological remains we shall often have occasion to refer to the Mahāmuni tradition, I give here the necessary extracts from the Mahāmuni thamein (a history of this shrine) and the Sappadānapakarana (Sarvasthānaprakarana), an ancient Arakanese manuscript of great value:

*Sarvasthānaprakarana.*

"Candrasuriya, hearing of the great teacher Gotama, yearned to pay homage to him, and to present him with rich offerings. Buddha, while dwelling in Srāvastī (Sāvatthī), became aware, by his divine power to perceive the thoughts of others, of the intentions of Candrasuriya. The teacher said to his chief disciple Ānanda: 'The king will have to pass regions full of danger to travellers; large rivers will impede his journey, and the ocean is ruled by nāgas inimical to seafarers: let us betake ourselves to the dominions of the king, so that he may execute his pious intentions without being compelled to undertake so dangerous a journey.' Then Gotama, accompanied by Ānanda and 500 rahans, flew through the air and alighted on the summit of the Selagiri (the hill opposite Kyauktaw). Here he held a discourse with his disciples and then addressed Ānanda thus: 'Ānanda, to the west of the Gacchabha river, which flows past this hill, there is a plain; here have I in former existences been born many times. One yojana distant from this Selagiri, whereon we are now standing, there is a mountain called Mallapabbata; on this hill a pagoda will be built to receive



as relics the hair from both sides of my head ; the shrine will be called **Uzundawceti** (ဦးစွန်းတောင်စေတီ) ; near the Mallapabbata is another hill called **Veluvannapabbata**, where during one of my births I lived as a Zapagyi serpent (ခေါင်းကြီး boa constrictor); on its summit the **Nāsaceti** will be built, containing as relic my nasal bone. Near this again is a hill called Gandhagiri, where I lived as a Granzin (ကြီးဆင် = Burm. ကြီးဆင်, the single-horned rhinoceros) during one of my births ; on this hill the **Kanna-dhātuceti** will be erected holding as relic my left ear. On the southern side of this hill and more than a yojana distant there is a low range of hills named **Sālamaya**; there I lived in a former existence as a gardener; in aftertimes my **camrutdhāt** (ခမ္ဘုတ်?) will be enshrined here in a pagoda to be called the **Camuticeti**. Further to the south and near the Gacchabhanadi there is a steep rocky hill known as the **Selapabbata** ; there I lived when in a former life I was born as a Brahman versed in the Vedas; the skull, measuring 18 inches in circumference, still remains there and will be enshrined in a pagoda to be named the **Urājtaungceti** (ဝုရိတာောင်စေတီ). On the western side of this hill and at a distance of about 3 leagues there is a river called the Mallayu (now called **Mayu**). On the eastern bank of this river is the **Rājapabbata** (now **Yathetaung**) ; on this mountain I lived during one of my births as a Chaddanta elephant. When I die the frontal bone of this elephant will be found and enshrined in a tabernacle bearing the name **Ugintawceti** (ဦးကင်းတောင်စေတီ). On the western side of the Mallayu (or **Rammamallayu**) river, and close to the ocean, there is a range of hills known as the **Kāsinapabbata** ; there I formerly spent a life as the King of the peacocks. On my death my neckbone will be discovered and enshrined there in a pagoda to be called the **Liyodawceti** (လှိုင်ရှည်တောင်စေတီ).'

"Thus the Blessed One spoke to Ānanda ; and at the end of this prophesy the great earth with mount Meru as its centre trembled and shook, and the sea Became hot and boiled.

"On perceiving these portentous signs King **Mahācandrasuriya** took alarm and asked his astrologers what their cause might be. They answered that the signs were caused by the advent of the Blessed One (Gotama) ; and on his expressing a wish to go and adore the teacher, the propitious time for his intended visit was named to him after consulting the nakshatras.

"Surrounded by 1,600 maidens with **Candramālā**, the chief queen, at their head, preceded by his numerous ministers, **Mahācandrasuriya** went to do homage to the great teacher. On his way he experienced great fatigue, and after calling for a halt he took his meal. During his meal he omitted to eat his rice-gruel, so to this day the place where he halted is called **Hingmasā** (ဟင်းခင်းမာ). From that place he moved on. The noise caused by his fourfold army, consisting of elephants, horses, chariots, and foot-soldiers, was deafening and seemed to fill the skyey dome ; hence to this day that place is known as **Yōppyin** (ရဲယိုပျို). He continued his journey and came to a large place, where dust arose on all sides and enshrouded him and his men in utter darkness. As he could no longer see his way, even there he did homage to the Blessed One. The Blessed One knew about this, so he sent his aureole rays to dispel the darkness. And the darkness being dispelled the king moved on. That spot is to this day known as **Munbyin** (မုန့်ပျို). Thence he proceeded with great swiftness and duly arrived in the presence of the Blessed One. He approached him on foot, holding flowers and perfumes in his hands ; he embraced the teacher's feet and ordered parched rice, garlands, and perfumes to be showered upon him. The Blessed One established the king in the five, eight, and ten sīlas, and preached to him the ten rules of kingly conduct. Candrasuriya became transported with joy and addressed the teacher thus: 'O great King of righteousness, do have compassion on me and my subjects, and vouchsafe to honour my capital with a visit.' And the Blessed One consented to do so."

The histories minutely relate all the incidents of Gotama's seven days' sojourn in **Dhānyavatī**. I omit them here as unessential. The records then continue thus: "When Buddha made preparations to depart, the king, who with his court and all his subjects had been converted to the new re-

“ligion, spoke thus to him : ‘ O Lord, who is the crown, light, and glory of the three kinds of beings, “ if you wander about from place to place in distant countries, we shall have no one to pay homage “ to. Therefore, for my own good and that of others, I would pray you to leave us an image of you.’

“ The Blessed One heard the prayer and in his omniscient wisdom thought thus : ‘ An image of mine called Candasāra was at one time in the country of the Dīṭṭhi King, so Sakra has hidden it on a golden throne ; it is thus that kings can no longer adore it. Therefore it behoves me that I in this country, which is more excellent than the rest of the 84,000 countries, and which has been the scene of my various transmigrations, should leave my image and hair, which, I am fully convinced, will be held in veneration by men, nats, and Brahmans, during the 5,000 years subsequent to my Nirvāna. I will comply with the king’s request.’

“ Candrasuriya was overjoyed ; he ordered nine kuṭis worth of treasure to be collected. When all was ready Buddha called upon Sakra and Visvakarman, and issued to them the following order : ‘ Take these treasures and with them make an image of me which shall not vary from the actual size of my body even by the breadth of a hair.’ He then handed the treasures to Sakra, seven armfuls in all. They were placed in golden baskets overlaid with flowers and white cloth, and placed on the back of a white elephant under the umbrage of a white umbrella. With the intention of detaining the Blessed One just till the image was finished, Sakra and Visvakarman created by their supernatural power a pleasant pavilion on the Sīrigutta hill situated to the north-east of the city of Dhānyavati (Pāli Dhañṇavati). The pavilion was adorned with every decoration which human and celestial ingenuity could devise ; and in it for seven days dance, music, and song were held, and the five kinds of musical instruments sent forth their harmonious strain.

“ The Sīrigutta hill was so called because it was as white as fine silver and looked like a conch-shell whose spiral winding is towards the right. The hill was also called Agganutta ; formerly its name was Trikumbhanda because the features of the hill seemed to represent three ogres standing abreast. Another name for it was Siharājā, owing to a stone figure on the summit representing the lion-king roaring and devouring its prey. The hillock was likewise called Wakthāzo because there was a figure representing a female hog suckling her young, and Wakthadotaung by reason of our Prā having in a former existence lived there as a hog-king surrounded by 500 companions and escaped from being devoured by a tiger—the Devadatta in embryo—by making a subterranean hole and seeking refuge therein.

“ On this Sīrigutta hill, King Candrasuriya being then in the 51st year of his reign, Sakra and Visvakarman cast an image of the Blessed One ; the event took place in the year 118 Kosasakkarajgyi. Being desirous of imparting some of his glory to the image, the great teacher breathed upon the image, when lo ! the image was transformed into a life-like one, so life-like indeed that to the eyes of men, nats, Sakra, and Brahma there appeared two Prās. The king and his attendants were filled with joy and offered the image various kinds of flowers and perfumes, coloured parched rice, torches, lamps, cloth from Urasa, &c., and shouted ‘ sādhu, sādhu.’ Again the earth trembled and shook, and King Candrasuriya, full of faith and overawed by these miraculous signs, embraced the holy feet of the Blessed One and became lost in rapture. When he had regained his consciousness he placed the image on a jewelled throne, built an elaborately carved turret above it, erected monasteries well furnished with the eight priestly utensils, and entrusted the inmates, holy Rahans, with the custody of the sacred shrine.

“ While the great teacher gazed upon the image it slowly rose as if possessed of life and stood in the attitude of welcoming his elder brother (Gotama) ; and the Omniscient One stretched out his right hand, waved his hand, and said (to the image) : ‘ Younger brother, do not stand up. I shall enter Nirvāna in my eightieth year ; but you, endowed with the supernatural powers of a Buddha,

shall exist for 5,000 years, which I have prescribed to be the limit of my religion ; you shall be the 'means of working the salvation of men and nats.' After delivering this prophecy the Blessed One continued : ' In one of my former existences I was a king on the island of Cheduba. I broke the thigh-bone of a gardener and sliced off a piece of flesh from the back of a young prince ; you (addressing the image) are my representative on earth and you shall suffer the results (Kammavipāka) of 'these two evil deeds.' Gotama then preached a sermon on the Candasūra image—for so he named it—is the first and only true image of Buddha.

"King Candrasuriya offered the remainder of the nine kutis of treasure to the Rahandas in charge of the shrine ; but they refused to accept it. The king, feeling that it was improper for him to appropriate the treasures intended for the Three Gems, buried them under the throne of the image.

"Then the Blessed One addressed his disciples thus : 'O Rahans, my beloved sons! in the island of Jambūdpā and among the 16 countries of Majjhimadesa the food offered to the priesthood consists of a mixture of maize, beans, corn, and millet. But in this country the food offered consists of various kinds of barley and rice ; such food is eaten by the priests with relish ; my preceding elder brothers (Kakusandha, Gonagamanā, and Kassapa, i.e., the three Buddhas who preceded Gotama) have called this country Dhaññavatī, and as the inhabitants have never suffered from 'famine, this region shall in all times to come continue to be called Dhaññavatī (i.e., the grain-blessed).'

"Gotama then rose with his disciples and flew through the air in the direction of Dvāravatī (i.e., Sandoway). Flying along the banks of the Dvāravatī river he stood awhile on a small hillock, which is to this day known as the Tantawmutaung. Standing on that hill the Blessed One smiled and Ananda, reverencing him with the five tokens of respect, asked him the cause, and Buddha vouchsafed this answer : 'Ānanda, I, who am your elder brother, was many a time in former existences a 'king of men in this very city ; in one of my births I was a harmadryad-king on the Pāsrapabbata ; 'on my death my molar tooth shall come to be enshrined on that hill in a pagoda to be called the 'Andawceti. Not far from the Pasura hill is the Lokūla hillock, where I once lived as a partridge-king ; when I die my nāmadhātu (rib-relic?) shall be enshrined there in a pagoda to be called the 'Nandawceti. Not far from thence, in a south-easterly direction, is the Munikesa hill, where I lived in 'one of my former births as a Shwezamarī (yak-ox). There a hair relic of mine will become enshrined in a pagoda to be called the Śandawceti.' Having uttered this prophecy the Blessed One departed in the direction of Sirikhetrā (Prome)."

"Meanwhile King Candrasuriya, together with queens and his subjects, celebrated festivals in Dhaññavatī, like those of Sudhamma in the Tāvātimsa heaven, and without interruption by day or night did homage to the Mahāmuni (i.e., Candasūra) image, which was the representative of the Blessed One. Nine miracles took place in the image-house : (1) The vasundharā hole dug in its presence could not be filled up with the holy water poured in it by its votaries ; (2) when heretics worshipped, its sixfold aureole rays would fade away ; (3) when the faithful approached the image the sixfold rays would flash forth not unlike the flashes of forked lightning ; (4) these rays flashed forth in the evening ; (5) birds dared not fly over the image-house ; (6) the precincts of the image-house were so spacious that the 101 races of men who thronged to worship the image could never fill it ; (7) the tank where the head of the image was washed had the same quantity of water during all seasons of the year ; (8) the trees which grew round the image-house had their leaves, twigs, and branches turned towards it ; (9) the stone figures placed towards the cardinal points kept away persons who approached the image-house with evil intentions (of plunder, &c.).

The native records here pass over many centuries in silence ; they resume the history of the shrine in the eighth century of our era thus : In the year 152 B. E. (A. D. 789) the new city of Vesālī was found-

ed by King Mahātaingcandra on the site where the old town had stood. During the reign of this king the Mahāmuni image-house was twice rebuilt; he also erected a new stone altar for the image; while consecrating the shrine he was miraculously presented with the celestial Arindama spear (*i.e.*, the spear of victory; the fortunate possessor could not be defeated in arms). In Sakkaraj 172 (A. D. 810) King Suriyataingcandra rebuilt the image-house, which had been destroyed by fire one year before his father's death; he placed the image on a new altar made of marble finely carved; the spires of the shrine were coated with brass plates. Priests from Pagan and Ceylon came to worship at the temple.

During the reign of Sanghataingcandra (B. E. 297—313, A. D. 935—951) the King of Pagan sent two ministers called Lāsaka and Majalōn to the Mahāmuni pagoda with the instruction to replace the stone figures of nats by images of Buddha; but the King of Vesālī opposed this change and only two of the nat figures were allowed to be chiselled into images of Buddha. (These two figures stand on the east side of the second platform; they show traces of the old original nat figures chiselled clumsily into Buddhas.) King Cūlataingcandra (B. E. 313, A. D. 951) made extensive repairs on the Mahāmuni pagoda and had several tanks dug out to the west of the shrine.

During the reign of King Paipyu (B. E. 326—356, A. D. 964—994) the Shans invaded Arakan; the king had founded a new city where Mrohaung now stands, but the Shans forced him to abandon it; the invaders then settled in large numbers to the east of the Mahāmuni shrine; they removed the treasures which Candrasuriya had buried under the altar and burned down the image-house.

In the 10th century the great Burmese monarch Anawratha sojourned from Pagan to superintend in person the rebuilding of the Mahāmuni temple; he also erected a hall in front of the shrine, surmounted by a richly carved graduated turret.

The pagoda was again repaired by Asankhara Min, a king of the Pancamyo dynasty (B. E. 448, A. D. 1086); the same king erected a staircase roofed with graduated turrets, leading up to the north-entrance of the shrine. (The staircase is still in fair order; the wooden turrets have of course disappeared.)

In the year B. E. 458 (A. D. 1096) the Burmese King Alaingsithu sent a minister, 500 noble-men, and 50,000 soldiers to Arakan; they erected a camp on the west side of the Mahāmuni shrine; employing good architects they erected a four-sided building over the image, planted champac trees around it, and repaired the approaches to the temple. After the departure of the Burmese army King Minthan, of the Pancamyo dynasty, being prompted by national hatred towards the Burmans, destroyed the shrine built by them and erected a new one.

In the year B. E. 460 (A. D. 1098) the Mahāmuni pagoda was razed to the ground by the Pyus and Talaings, who were then lords of Dvāravatī and Mrohaung; the shrine was not rebuilt till B. E. 515 (A. D. 1153), when King Dasārāja, of the Parin dynasty, had search made for the ruins, even the site of which had been forgotten; he restored the pagoda. The temple was again repaired in B. E. 599 (A. D. 1237) by the first king of the Launggyet dynasty, Alomapyū, but was destroyed again by the Shans in B. E. 696 (A. D. 1354), who conquered the whole region from Launggyet to Mahāmuni.

The pagoda was again repaired by Sinda, a king of the Launggyet dynasty, in the year B. E. 755 (A. D. 1393).

After King Minzawmun had founded the new city of Mrohaung (B. E. 792, A. D. 1430) he constructed a road from this city to Mahāmuni; he inaugurated periodical pilgrimages to the sacred shrine, which he put in thorough repairs; the numerous tanks along the road are ascribed to him. King Minkhari (or Alikin) had a copy of the Piṭaka prepared in Ceylon and entrusted it to the keeping of the priest who lived near the Mahāmuni pagoda (B. E. 801, A. D. 1439).

King Minbin or **Sirisuriyacandra** made large offerings to the pagoda and ordered numerous images to be cut resembling the original in the sacred shrine : these stone images were set up at the various pagodas in Arakan, especially in the Shitthaung pagoda in Mrohaung (B. E. 898, A. D. 1536). During the reign of the Mrohaung King Candrasudharnma the shrine was consumed by fire ; the king rebuilt it again ; it was finished in the year B. E. 1020 (A. D. 1658).

Under King **Sirisuriya**, who ascended the throne in 1046 B. E. (A. D. 1684) a great religious revival took place in Arakan ; the king built several monasteries and **Upasampadasīmas** round the **Mahāmuni** pagoda ; over a thousand novices received ordination at this temple during one year.

In the year B. E. 1058 (A. D. 1696), while King **Māruppiya** reigned, the shrine was again **burned** down and was rebuilt by King **Candavijaya** in the year B. E. 1072 (A. D. 1710)

King **Narādhīpati** had a bell cast and placed on the platform of the Mahiimuni pagoda (B. E. 1095, A. D. 1734); the bell is covered with inscriptions in Pāli, Burmese, and Sanskrit ; they contain sacred formulas (mandras) which, when pronounced under certain ceremonies, would effect the destruction of any enemy against whom the mantra is directed.

In the year A. D. 1761 a violent earthquake partly demolished the altar on which the **image** stood, and portions of the walls of the outer enclosure fell in.

The kings of Pagan, **Prome**, and Pegu invaded Arakan from the earliest time, often with no other intention than to obtain possession of the sacred image of Gotama preserved in the **Mahārūni** temple. The first attempt recorded in native histories is that of King **Supañña**, who reigned in **Prome** in the latter half of the first century of the Christian era. Captain Forbes remarks (*Legenda: y History of Burma and Arakan*, p. 13) : "Supañña invaded and subdued Arakan, and attempted to convey to Burma the famous image of Gotama from the temple of **Mahāmuni**. This highly venerated object of worship has been thus described : The image of Gotama is made of brass and highly burnished. The figure is about 10 feet high, in the customary sitting posture, with the legs crossed and inverted, the left hand resting on the lap and the right pendent over the right knee. This image is believed to be the original resemblance of **Gotama** taken from life, and is so highly venerated that pilgrims have for centuries been accustomed to come from the remotest countries where the supremacy of Gotama is acknowledged to pay their devotions at the foot of his brazen representative."

Although the Burmans failed at that time, they were destined several centuries later to obtain possession of this coveted treasure, which is now enthroned in the city of Amarapura.

In the year A. D. 1784 the Burmese King Bodawpaya conquered Arakan. "The great national image of Arakan, called **Mahāmuni**, was sent across the mountains by the **Taungup** pass, was received by the king with great honour, and was set up in a building specially erected for it to the north of the city" (Sir Arthur Phayre's *History of Burma*, p. 215).

Until the removal of the **Candasāra** image the **Mahāmuni** pagoda was the most sacred shrine in Indo-China ; the entire religious history of Buddhistic Arakan centres round this "younger brother" of Gotama ; the loss of this relic sank deeper into the hearts of the people than the loss of their liberty and the extinction of their royal house. "It will one day be brought back again," the **Ara-kanese** fondly hope. The abolishment of this stronghold of Buddhism has been followed by a general decline of this religion throughout Arakan. The natives totally neglected the shrine ; wild jungle overgrew the precincts ; in due time the place became haunted and shunned.

In the year 1867 a Shan from **Lankāvatī** in Gamboja arrived with his relatives at the abandoned shrine to pay homage ; he had the jungle cleared, erected a square image-house, in which he



placed some stone images found in the neighbourhood, and paved the topmost terrace; he also effected the restoration of the bell, which, after the first Anglo-Burmese war, had been removed from the pagoda and kept under the court-house in Akyab.

*Description.*—We now proceed to the description of the temple. The tradition says that the **Mahāmuni** pagoda was built in the north-east corner of the ancient city of **Dhaññavatī**. The walls of the town are partly still traceable; one runs due west from the shrine, forming the southern bank of the creek known as the **Mahāmuni mraung**; the wall extends to the west bank of the **Tharèkyaung**; there stands still an ancient pagoda called now the **Mrunkyaungwa shrine**, from a newly founded Mro village of the same name; the length of the embankment, consisting partly of earth, partly of roughly-hewn blocks of sandstone, is 3 miles; the east wall can be traced for 2 miles from the north-east corner; it is overgrown with jungle and represents a succession of irregular elevations having an average height of 12' with a breadth of 10—12' at the top and 16—18' at the base; no other remains of **Dhaññavatī** could be found except a few old tanks and here and there a broken stone image of a Buddha.

The pagoda stands transversely across the inner angle of the north-east corner of the old city walls; it is erected on a small eminence, the Sirigutta hill, which has been levelled on the top and the sides cut into terraces, walled in with square-cut blocks of granular sandstone. The whole structure (see Plate No. 1) represents three enclosures one within the other, the second raised 30' above the first, and the third platform 30' above the second. The first or outermost platform measures from east to south-west 685', from north to south-east 472'; on each side is an entrance leading to the topmost platform in a straight ascent, 10' wide, walled in on both sides; the stone wall protruding on both sides of the entrance is 10' high and 7' 6" thick; the niches *a* and *b* (see plate No. 1, fig. No. 2) probably held originally images of Buddha; the photograph shows the western entrance to the pagoda with the shrine in the background; *c* is the library built by King Minkhari, A. D. 1439; the roof has fallen in and nothing but the bare walls remain; it is constructed of square-cut blocks of sandstone; *e* are two small solid brick pagodas, one circular, the other square, built by the Burmans at the close of last century; they are of the ordinary type, without niches and umbrellas (*tès*); *f* is the large tank dug by **Candasuriya**; in this reservoir the head of the **Candasāra** image was washed; it is said (see page 5) to have always the same amount of water independent of the season; the tank is probably fed by underground springs as it was quite full of clear water in June, no rain having as yet fallen; all the other tanks are without water at the end of the hot season; the reservoir is walled in with bricks; *g*, another small tank, walled in with stones; *h*, ruins of an old stone pagoda; *i* is an **Upasampada** hall, where priests received their ordination; a passage leads through the old wall of **Dhaññavatī** to the water edge of the **Mahāmuni mraung**, a small creek, where the baptismal ceremony of the ordination service was performed; *k* and *l* are the roads constructed by **Minzawmūn** (see page 11), A. D. 1430; they lead to **Vesālī** and **Mrohaung**; on the north side of the west entrance (*c*) lies a huge stone block bearing an inscription now almost entirely effaced owing to the villagers sharpening their knives and swords upon it; the few words that can be read are in the Burmese (Arakanese) language and letters, and appear to belong to the 15th century: for *et*, a particle of the accusative case, is still spelled *et*; *et* (Lord) is written *et*; *et* (a good deed) appears as *et*; like all other Burmese inscriptions of the 15th century no accents are used. The text of the inscription cannot be restored (see plate No. VII, Nos. 1 and 2).

All other parts of the first platform are overgrown with dense jungle. A dilapidated stone staircase leads on each cardinal point to the second platform, which measures 221' by 211'. The north-east corner is in tolerable good preservation; it contains a tree-altar consisting of a layer of square stone blocks 17' long by 15' broad and 4' high, arranged round the trunk of a huge banyan tree (see Plate No. VI, fig. No. 1); toward the east is attached a stone portal with a porch

4' 4" wide and 5' high; a few modern wooden images of Buddhas have been placed in it. Tradition reports that Gotama rested under this banyan tree while his image was being cast. In the south-west corner is a stone slab bearing a modern inscription set up by the Shan Zaya Maung Shwe Hmôn of Lankāvadī, Camboja, in the year 1228 B. E. The text is in Burmese (see plates Nos. II and III) and the following is a translation: "(This pagoda is) built by the King Candrasuriya in Sakkaraj (an older era, not the present) 147. Long may last the religion of Buddha. This representative (the image) of the Omniscient One, the Lord of the three worlds, constructed in Sakkaraj Koza 147 by the mighty King Candrasuriya, that great patron of religion, is likewise subject to the laws of impermanence. So when, on the 8th waxing moon of Tabaung 1228 Sakkaraj, the Shan Zaya Maung Shwe Hmôn of Lankāvadī in the Camboja country, together with Mi Waing, his wife Mi I, his elder daughter Mi Nu, his younger daughter, his son-in-law, and the latter's two brothers Maung Ngôn and Maung Ri, seven persons in all, came to worship at the Mahāmuni pagoda, the niche which contained the image was found to be ruined. The Shan Zaya was overcome with a great desire to have it repaired. He consulted his wife about the project and had the repairs begun in Sakkaraj 1229. In the course of the work it was found that the sum of Rs. 460, which he had brought with him, would not suffice. In this dilemma he appealed to the Wundauk and begged of him to receive his wife and children as surety (in pawn) for Rs. 400. But the Wundauk would not agree to the proposal. He, however, most liberally advanced him the Rs. 400 to meet the expenses. With all this aid, however, it was found that the extra money received could only suffice to repair the base, but not to roof the image-house. Arrangements were made to collect subscriptions from the whole of Dhaññavātī (Arakan) in order to bring the work to a successful close. The following are the names of the subscribers: Wundauk Maung Kala Wa, with the title Dakyizi (၁၀၇၈); Dāyaka Sandun Rs. 5, Tarazin Thadun 2, Sikedawmin Maung Shwe Taw 8, Paw Tun 10, Maung Gale 66, Kyaungtaga Nyo Aung 31, Maung Kè 5, Maung Nadawzwe 5, Tarazin Sanzapwè 5, Shan Zaya Maung Shwe Hmôn 8; altogether Rs. 145.

"This money was made over to the custody of the Shan Zaya Maung Shwe Hmôn. For having made these contributions may these pious and charitable persons be free from the three kappas and the eight apāyas; may they attain to the maggas and phalas, and finally merge into Nibbāna.

"The repair of the Mahāmuni image-house by the Shan Zaya Maung Shwe Hmôn was brought to an end on Tuesday, the 4th waxing moon of Tagu 1232 Sakkaraj.

"May this work of merit, deserving Nibbāna, meet with the approval of both nats and men!"

The rest of the second terrace is covered with jungle.

A walled-in flight of steps leads to the third platform; this is newly paved with stones and bricks, also the work of the devoted Shan Maung Shwe Mmôn; it measures 127' by 98'; nearly in the centre stands the image-house built 18 years ago; it is 27' broad and 39' 1" long inclusive of the portale to the east, which protrudes 7' 3"; on the east side a passage 6' 3" wide and 13' 10" long leads to a rectangular chamber 13' 3" wide, 15' 2" deep, and 14' high; three stone images of Buddha are seated on a stone altar constructed of material taken from the dilapidated walls of the lower terraces; the central image is 8' high, the two others 5'; they sit with the legs crossed under them, the left hand resting on the lap with the palm turned up; the right hangs over the right knee, the back of the hand turned up; they wear short crisp hair, very curly, like all images made in imitation of the original brass image. The image-house itself is a clumsy brick and plaster structure 18' high with a flat roof; on this are built five small pagodas, the largest in the centre and a smaller one on each corner; they are badly gilded and each wears an iron umbrella covered with gold leaf. The passage to the inner chamber is a pointed arch; two stone altars, on which offerings are placed, stand in front of the entrance (see plate No. 1, fig. 3).

In the north-east corner is the mysterious Yattara bell, an object of ominous fear to all Arakanese; no one ever touches it. After the first Anglo-Burmese war the bell was removed to Akyab, where it was placed under the court-house. The Shan Zaya Maung Shwe Hmôn effected its removal to the Mahāmuni shrine; it hangs suspended from a beam, one end of which rests in the axle of a tree, the other on the outer wall of the platform. The bell bears the date Sakkaraj 1095. The text itself consists, with the exception of a few lines made up of mystic syllables and words in Burmese, Pāli, and Sanskrit (all written in Burmese letters), of eight large and 38 smaller astrological tables; the former are each subdivided into 64 ( $8 \times 8$ ), or 81 ( $9 \times 9$ ) fields, the latter into 9 ( $3 \times 3$ ), or 16 ( $4 \times 4$ ) fields; each field contains a letter or a numeral, being signs for constellations and the calculations connected with it. As the key to this mystical figures has been lost the deciphering and interpretation of the inscription offered considerable difficulties. The following translation (or rather interpretation) may according to the *Sarvasthānapakaraṇa*, already mentioned on page 2, be considered fairly correct (Plate No. V, fig. 4, and Plate No. VI):—

“To prevent the inroads of enemies from foreign towns and villages, let offerings of flowers, parched corn, and lamps be made night and day at the Thithaungnu, Mwèdawngayat, and the Myōtiparathit pagodas.

“To cause the rulers of the towns and villages in the four cardinal directions to be panic-stricken, let a pagoda, provided with four archways (facing the four cardinal points), be constructed over the Gōndaw dhāt (ဂုဏ္ဍဝါတီ) at Gōnlatan; and let the Yattara bell be hung and struck at the eastern archway, and the enemies from the east will be panic-stricken and quit by flight. Let the bell be hung and struck at the southern archway, and the enemies from the south will be panic-stricken and run away; let it be hung and struck at the western archway, and the enemies from the west will be panic-stricken and fly away; let it be hung and struck at the northern archway, and the enemies from the north will be panic-stricken and depart. Furthermore, let lamps and parched corn be offered to the holy relic on the hill night and day; let also the Yattara bidauk drum be struck at the relic chambers of Buddha. By these means foreign invaders will be seized by fear and take to flight.

“If the king desires the destruction of Udarat (ဥဒရတ်), let the summit of the Udarat hill be levelled to the extent of 5 cubits and a pagoda built thereon; a tank must be dug on the north side; let the nagātaing (dragon-post) be made of a piece of urat (?) timber placed upside down. Let no representations of nāgas be made; let umbrellas, banners, lamps, flowers, and parched corn be placed at the four corners of the tank. Then the kingdom of Udarat will be destroyed.

“If the destruction of Pathan is meditated, let a pagoda be built at Pauktaing or Pauktū; on its south-western side let a tank be dug; let the nagātaing be a piece of pinne timber (*Artocarpus integrifolia*) placed upside down; at its four corners let cocoanut trees be planted. And Pathan will be destroyed.

“If the king desires the destruction of Maunggôt (Mogul Empire), let a pagoda be erected at Maungzwè, Mritkain, or Mingauk; on its western side let a tank be dug; let the nagātaing be of pranō (ပြဏော) wood placed upside down, and plant shashauk (ရှားရှောက် *Citrus* ?) trees at the corners of the tank. And Maunggôt will be destroyed.

“If the destruction of the Kulās (Western foreigners) is wished for, let a pagoda be built either at the entrance of the lesser Kulatan cave or at that of a small subterranean cavity near it; on its western side let a tank be dug; let the nagātaing be of kūla (?) wood placed upside down; and at its four corners let pebabwè trees be planted. By these means all the Kulās will be destroyed.

“If the king desires the destruction of the Palaungs (the English are called in Arakan Palaungs, a corruption of Feringi), let a pagoda be built on a level of 4 cubits either on the top of the Paletaung, or the Palaypalètaung; on its southern side let a tank be dug; let the nagātaing be of

**drawa** (?) bamboo placed upside down ; at its four corners let **rèroshashauk** trees (a species of *Morinda*) be planted. And the Palaungs will be destroyed.

“ If the destruction of **Yodavā** (Siam) is desired, let a pagoda be erected on the top of the western **Yattara** hill levelled to the extent of 5 cubits ; on its north-western side let a tank be dug, let the **nagātaing** be of **yintainghit** (black wood) placed upside down ; at its four corners plant **urat** trees. And **Yodayā** will be destroyed.

“ If the destruction of **Muttama** (Martaban) is meditated, let a pagoda be built on the top of the **Puto** hill on the **Puto** plain, after having levelled it to the extent of 4 cubits ; let a tank be dug on its eastern side ; let the **nagātaing** be a piece of **pranèthaka** timber upside down ; plant mango trees on its four corners. And **Muttama** will be destroyed.

“ If the destruction of **Pegu** is desired, let a pagoda be built either at the **Pipin** (808) tank or at **Praintain** (Boronga island) ; on its northern side let a tank be dug ; let the **nagātaing** be of **pinkathit** (*Gyrocarpus*) placed upside down ; plant **yinshè** trees (*Lumnitzera racemosa*) at its four corners. And **Pegu** will be destroyed.

“ If the destruction of all the **Muns** (Talaings) is desired, let a pagoda be built either at **Kaleit** or **Talak** ; on its south-western side let a tank be dug ; let the **nagātaing** be of **kalèthit** wood placed upside down and plant **urat** trees at the four corners of the tank. And all the Talaings will be destroyed.

“ If the king desires the destruction of **Thanlyin** (Syriam), let a pagoda be erected on a level of 4 cubits on the top of either the **Thanlwin** hill or the **Thanlwin taung**. On its south-western side let a tank be dug ; let the **nagātaing** be of **thavinthit** wood (Karun oil tree) placed upside down and at its four corners plant **yinhnaung** trees (*Vitis auriculata*). And **Thanblyin** will be destroyed.

“ If the destruction of **Pre** (Prome) be wished for, let a pagoda be built at **Pyin** ; on its south-eastern side let a tank be dug ; let the **nagātaing** be of **pyinthit** wood placed upside down ; at its four corners plant **kankaw** trees (*Mesua pedunculata*). And **Pre** will be destroyed.

“ If the destruction of **Taungngū** (Taungu) be desired, let a pagoda be erected on a level of 2 cubits in extent on the summit of either the **Añataungang** or the **Agyè taungngū** ; on its south-eastern side let a tank be dug ; let the **nagātaing** be a piece of **kyathit** timber placed upside down ; at its four corners plant **paukpanpyu** trees (*Bulca*). And **Taungngū** will be destroyed.

“ If the destruction of **Puggan** (Pagan) is desired, let a pagoda be built on a level of 2 cubits in extent on the top of the **Puggan taung** ; on its western or northern side let a tank be dug ; let the **nagātaing** be made of **printhit** wood placed upside down ; at its four corners plant **mayzali** (*Cassia florida*) trees. And **Pagan** will be destroyed.

“ If the destruction of **Ava** be required, let a pagoda be built either at **Onwa** or at **Anwa** ; on its south-western side let a tank be dug ; let the **nagātaing** be made of **uratthit** wood placed upside down ; at its four corners let **shauk** (citron) trees be planted. And **Ava** will be destroyed.

“ If all the people known as the **Aukthās** (အောက်ဆား) (Burmans of the Irrawady delta and south of Sandoway) are to be sent to destruction, let a pagoda be built on a level of 6 cubits in extent on the summit of the **Aukthātaung** ; on its eastern side let a tank be dug ; let the **nagātaing** be made either of **uhaungthit** or **ushinthit** and placed upside down ; at its four corners plant **tikkha-teindhan** trees. And the **Aukthās** will be destroyed.

“ If the destruction of the **Shans** be meditated, let a pagoda be built on a level of 6 cubits in extent on the top of either the **Theintaung** or the **Shantaung** ; dig a tank on its north-eastern side ;

let the nagātaing be made of thiban or shishā wood and placed upside down ; at the four corners plant yintaik or yinkauk trees. And the Shans will be destroyed.

"The destruction of the Saks (an Arakanese tribe) can be effected in a similar way.

"If the king's natal star be on the ascendant in the hinnawing, and if the constellations locate his sīri, parivāra, ayu bhūmi, and maṇana (*i.e.*, his glory, retinue, life and territory, and death) in the Myauk-u city (*i.e.*, Mrohaung), such a place is indeed excellent and should not be abandoned because the starry influence exercised both on the king and city is the same. But let another palace be built between Wuntitaung and Kyaktharètaung (a hill to the east of the palace in Mrohaung) ; then the welfare and prosperity of the Arakanese towns and villages will be promoted ; both laymen and priests will be happy ; the king's longevity will be insured. Shinbyushin, the Lord of the five white elephants (the King of Pegu), will be conciliated ; the neighbouring kings will pay tribute and be submissive to our king. Foreign invaders will be frightened and repelled by the sound of the Yattara bell through which the incomparable Mahāmuni image proclaims and yields his power."

In the preceding pages I have given in full the traditions connected with the foundation of the Mahāmuni shrine and the Yattara bell because reference will have continually to be made to them in treating of the history of towns and pagodas in Arakan. To the north of the palace in Mrohaung (which city I visited before Mahāmuni, and ere I had become acquainted with the contents of the bell inscription) is a steep rocky hill, called Udarattaung ; its narrow top is levelled, a small pagoda is perched on it, and on its north side a small tank has been dug in an almost impossible place ; no water can ever gather in the reservoir, and no one would ever climb the rock to get water there, especially as there are large tanks near the foot of the rock. I could obtain locally no information as to the history and origin of the pagoda and tank ; the Yattara bell inscription gives, however, the motive which led to their construction. "If the destruction of Udarat (a country north of Arakan, now "comprised within the Manipur State) be desired, let the summit of the Udarat hill be levelled to "the extent of 5 cubits and a pagoda built thereon ; let a tank be dug on its northern side, &c." (see page 10). The kings of Arakan, firmly believing in the promises of the bell, erected pagodas and dug tanks on the spots pointed out by the inscription.

In front of the eastern gate stands a huge banyan tree ; at its foot is a small porch containing a piece of marble 1' 6" long and 9" thick ; on one side is engraved what appears to be a dog with a human head wearing a crown ; with the paw of the right forefoot the figure holds a lotus flower, the emblem of Buddhism. The stone is said to be all that is left of the finely carved marble throne (see page 6) for the Mahāmuni image, constructed by the order of King Suriyataing Candra (A. D. 810).

No other objects of interest could be found at the Mahāmuni shrine except the stone figures (see page 5) placed, according to tradition, by Candrasuriya towards the eight cardinal points. Of the original shrine nothing remains ; the age of the various buildings, inscriptions, &c., has been given in the preceding pages. It is only the massive stone walls which form the first, second, and third terraces enclosing the shrine, the large tank in the south-east corner of the first enclosure, and the stone sculptures, presently to be enumerated, which are left of Candasuriya's temple ; there are in Lower Burma no other remains which are so well preserved from so remote a date.

On the plan of the pagoda (see Plate No. IV, fig. 1) the position of the stone figures is indicated by a small stroke with a numeral attached ; there are 20 slabs in all ; they are much damaged and were covered with *débris* and jungle ; 12 are on the second platform, eight on the first.

No. 1 (second platform, north side). Stone slab 3' 10" high, 1' 10" broad, 8" thick ; relief from 1—7" thick ; the flag on the head points to the west ; represents a male figure ; it holds the royal spear in the right hand.



No. 2 (II terrace, north-east corner). Relief nearly effaced, the upper part of the head traceable ; the small flag on the head points to the east ; the head-dress differs from that of No. 1 ; size of stone the same as the preceding.

No. 3 (II terrace, east side). Only the head-piece of the stone left with the head, which is the same as in No. 1.

No. 4 (II terrace, east side). The slab is much damaged ; two small figures traceable in sitting posture ; they represent Buddhas in their ordinary dress and attitude, and have been chiselled out of the original Nat figures by the emissaries of Anawratha (see page 63).

No. 5 (II terrace, east side). Nude female figure with head-dress, earrings, necklace, and rings around the upper arm ; the arms are knocked off at the elbow ; the stone is 3' 8" high and 1' 10" broad (plate No. IV, fig. 2).

No. 6 (II terrace, south-east corner). Nude female figure ; right arm broken off ; the left hand rests on the left knee ; head-dress and ornaments similar to No. 4 ; the stone is broken in two ; 3' 10" high, 1' 10" broad (see plate No. IV, fig. 3).

No. 7 (II terrace, south side). Represents a naked female figure in the attitude of worshipping figure No. 8 ; the stone is broken into several pieces and the figure is much damaged ; over the head spreads the hood of a cobra (see plate No. IV, fig. 4).

No. 8 (II terrace, south side). A male figure ; flag on the head points to the east ; otherwise similar to No. 1 ; the portion of the stone not covered by the figure appears, to judge from the horizontal lines, to have contained an inscription, but no letters are now traceable ; size of stone 3' 10" high, 1' 10" broad (see plate No. 5, fig. 1).

No. 9 (II terrace, west side). Represents the same figure as No. 5 ; size of the stone also the same.

No. 10 (II terrace, west side). The naked figure of a female ; right arm broken off from the elbow ; the outspread hood of a cobra rises above the head ; size of stone 3' 10" x 1' 10" (see plate No. V, fig. 2).

No. 11 (II terrace, north-west corner). A naked female figure ; the same as No. 4.

No. 12 (II terrace, north side). A naked female figure ; left arm broken off ; size of stone 3' 8" x 1' 10" (see plate No. V, fig. 3).

No. 13 (I terrace, north side). A female figure like No. 12.

No. 14 (I terrace, north-east corner). A female figure like No. 12.

No. 15 (I terrace, east side). A female figure in the same attitude and head-dress as No. 1, but without the flag on the head ; the left hand touches the raised left knee and holds the spear ; in No. 1 the right knee is raised and the right hand clasps the spear (see page 12).

No. 16 (I terrace, east side). Very much damaged ; two small figures of Buddha sit with their legs crossed under them ; the same as No. 6.

No. 17 (I terrace, south-east corner). A female figure like No. 5.

No. 18 (I terrace, south-west corner). A female figure like No. 5.

No. 19 (I terrace, north-west corner). A female figure like No. 12.

No. 20 (I terrace, north side). A female figure like No. 4.

Many pilgrims from Upper and Lower Burma, from the Shan States, and Ceylon visited the shrine in former times and kept the image-house and topmost platform in repair ; the interest of the Arakanese in their once so famed sanctuary has much abated since the removal of the image by the Burmans.

The two lower terraces are covered with jungle. This might be removed and the steps leading to the II and III platforms be repaired with little cost. Treasure hunters are at work, especially on the north side of the second enclosure.

2. **MRUNCHAUNGWA PAGODA.**—A small shrine (see page 8) 3 miles to the west of Mahāmuni on the top of a small hill, which appears to have formed, or stood within, the north-west corner of ancient Dhaññavati. The north wall can be traced to this pagoda; it is a circular small temple built of square blocks of sandstone 1' 2" thick; there are really two walls constructed of stone with an interspace of 8"; the latter is filled with pounded bricks; the thickness of the wall is 3'; the roof has fallen in and the images in the circular central chamber are half-buried under the *débris*; the largest image is of stone and 6' high; it represents a Buddha sitting cross-legged in the usual attitude; to the east a passage, with a semi-circular arch 5' high, 3' wide, and 8' long leads to the chamber; the latter measures 9' across. No decorative designs whatever on the pagoda. The shrine is old, but nothing is known of its history except that it was repaired by order of King Sīrisuriyacandra in the year 535 B. E.; it has been allowed to fall into ruin since. But funds are now being collected in the neighbouring villages to repair the pagoda, the foundation of which tradition ascribes to the pious Buddhist kings of Old Dhaññavati.

3. **SELAGIRICETI.**—Opposite the town of Kyauktaw, on the east bank of the Kaladan, rises a low but rocky range of hills known as the Selagiri (the Pāli for the Sanskrit Sailagiri, rock-hill). Here, on the summit of the hill, Gotama held, according to tradition (see page 2), his discourse on previous existences during which he dwelled in Dhaññavati and Dvāravati. After Buddha had departed from the capital of Candrasuriya the king erected a small pagoda on the Selagiri. History reports nothing further of the temple till the reign of Sīridhammarāja; this king repaired the ceti in the year 986 B.E. (A.D. 1624); it fell into a state of disrepair again. Ten years ago the villagers of Kyauktaw began to rebuild the pagoda from the base; but the individual who headed the movement died within a year from the day the repairs had begun; this being considered a very evil omen, the restoration was abandoned, and all that now remains of the pagoda is, the circular base of the projected new temple raised to the height of 15'. A few broken stone images lie about. On a block of sandstone, which probably once formed part of the throne of an image, an inscription, 1' long, was found (see plate No. VI, fig. 3); the characters are Nagari and the inscription is the oldest of its kind as yet found in Burma.

To the south of Kyauktaw are a number of small pagodas built of stone, usually with a central chamber and a vaulted passage opening towards the east; numerous tanks and traces of old walls and roads show the place to have once been the site of a considerable town; in front of the present court-house, close to the river, are three huge pedestals, each cut out of a single stone block. One is circular, 3' high, and beautifully carved, alternate tiers worked in pearl and leaf designs, the latter either quarterfoil echinus or like the banyan leaf; the second pedestal is hexagonal, also elaborately carved. The stones, intended as pedestals for Buddha statues, were found at the base of the hills to the west of the town and carried to the river bank, to ultimately adorn the shrine to be built on the summit of the Selagiri; they lay there totally neglected. One of them might be brought to Rangoon and deposited in the Phayre Museum.

From Kyauktaw to Urittaung no archæological remains of any importance were found.

NOTE.—The Yāttara bell-inscription is referred to in Arakanese history long before the casting of the bell that now bears the name Yāttara; there must have been an older one, now destroyed or removed.

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# ARAKAN

## II.—MROHAUNG.

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## CHAPTER II.—MROHAUNG.

THE most important archæological remains in Arakan are found in Mrohaung, the capital of the once powerful Myauk-ū kings. The Mahāmuni and all other pagodas mentioned in the Selagiri tradition are remembered and visited for purposes of worship by the Arakanese and Buddhists in general because their foundation or history is connected with the supposed advent of Gotama in Dhañṇavatī; they afford, however, few instances of decorative art and few examples of constructive skill.

For the splendid temples of Mrohaung, built by the kings of the Myauk-ū dynasty, the natives have more superstitious awe than religious reverence; they seldom worship at these shrines and they allowed them to fall into disrepair; while they contribute freely to plaster, whitewash, or gild the architecturally worthless Urittaung or the Sandoway pagodas, they will not raise a hand to prevent the wanton destruction, by treasure-hunters, of the temples, which bespeak the power, resources, and culture of their former rulers. The architectural style of the Shitthaung and Dukkanthein pagodas is probably unique in India, and the two shrines are undoubtedly the finest ruins in Lower Burma. They were not constructed by the Arakanese, but by "Kulās" from India; the natives were forced to burn the bricks and bring the stones from distant quarries; Hindu architects and Hindu sculptors raised and embellished the structures; to the Arakanese, compelled to years of unpaid labour, these pagodas are an unpleasant reminiscence of the tyrannic and arbitrary rule of several Myauk-ū kings.

Mrohaung, the headquarters of the Mrohaung township, is situated in 20° 44' N. latitude and 93° 26' E. longitude. The Arakanese name was Myauk-ū, or monkey's egg (the Burmese name for potato), the origin of which is very obscure. It stands at the head of a branch of the Kaladan river, about 50 miles from its mouth, almost at the farthest limit of tidal influence, on a rocky plain surrounded by hills. The principal creek is formed of two branches, which unite below the hills and pass through the town (see *British Burma Gazetteer*, 4.23). The ruins of Mrohaung, as we now see them, date chiefly from the 15th and 16th centuries. Cities have, however, been founded at very early dates on the same plain. Parin (Barin, Paraung), east of Mrohaung on the Lèmro, formed one of the "Catur-gāmas" or "four cities." In the year B. E. 319 (A. D. 957) King Amrathu, a Chief of the Mru tribe and connected with the Vesālī dynasty through his mother Candradetī, who had been raised to the position of chief queen in the palace of Cūlataincandra, founded a city 4 miles to the north-east of the spot where the palace of Myauk-a now stands; the embankments of the town form a pentagon and are still traceable; but, it was soon abandoned owing to the want of sweet water and to the prevalency of fever, "which befell alike men, horses, and elephants." King Paipyu, a nephew of Amrathu, selected, in the year B. E. 326, another place for his capital on the low hills to the south-east of the former Myauk-ū. Twelve years later (B. E. 338) the Shans invaded the country and compelled Paipyu to abandon the newly founded city; it remained for 18 years in possession of the invaders. Subsequent kings built the Paicanagara, Kyeitmyo, Parin (the new), and other towns on the Añjanadī (Lèmro). In the year B. E. 768 (A. D. 1406) the city of Launggyet was destroyed by Talaiings and Burmans. King Minzawmun, the son of Rājathu, the last but one of the Launggyet dynasty, fled to Suratan (*i.e.*, the dominions of the Sultan). In B. E. 792 (A. D. 1430) he returned to Arakan supported by the Mahomedan ruler of Delhi. He ascended the Añjanadī, and guided by the prognostications of his astrologer Candindarājā, entered a creek to the west and selected a site between the Shwedaung and Galun hills for the erection of a royal residence and a city. King Minzawmun is the first of the Myauk-ū dynasty; a century later King Minbin, or Sīrisuriyacandramahādhammarājā, the twelfth king of this line, constructed fortifications, roads, and embankments; by his order were built the Tharekōp and Shwedaung pagodas. The 14th king, Zawhla, had the Alayceti and Myaukceti, the Dukkankyauhg, Taungkyaung, and Kulāmyokyaung erected (B. E. 917—926, A. D. 1555—1564). Minpalaung (S. E. 933) repaired the Urittaung and

Mahāhti pagodas. Minrājagyi, the 17th of the Myauk-ū dynasty (B. E. 955—974), raised the walls which enclose the palace from 9 to 12 cubits and perfected the system of fortifications begun by King Minbin; he built the Parabō pagoda and repaired the Andaw, Sandaw, and Nandaw cetis at Sandoway. Minkamaung, his successor, built the Thuparāmacetī, Shwepara, and Ngwepara (B. E. 974—984). Sīridhammarājā restored the Selagiri shrine (see page 14) in the year 986 B. E. King Candasudhamma, to the Arakanese better known as "Pazāmin," had the Shweguha pagoda erected and also the Ratanazanu ceti; he repaired all pagodas in Arakan reputed to contain relics of Gotama; he also constructed (B. E. 1038) a new palace within the old enclosures and had his effigy in stone set up at the gates facing the cardinal points (see Plate X, No. 1). Varadhammarājā repaired the Urittaung pagoda and erected the Mangalarāmacetī (B. A. 1053). Candavijaya (B. E. 1072, A. D. 1710), who reigned 21 years, is said to have constructed and repaired in Arakan 800 pagodas, image houses, tanks, and monasteries. After his demise no religious or other buildings of importance have been raised. In the year A. D. 1784 the Burmans conquered Arakan and Myauk-ū became the site of a Burmese Viceroy. A year before the occupation of Arakan by the Government of India the higher Burmese officials repaired the large tank in the south-east corner, II terrace, of the palace enclosure and had the meritorious deed recorded in a long inscription on a slab of alabaster (see Plate X, No. 4).

We now proceed to the description of the ruins of Mrohaung, beginning with the palace. It is situated on the Taungnyo hill and consists of three enclosures one within the other, each successive higher than the preceding, the topmost being about 50' above the level of the first or lowest platform. The ground plan is similar to that of the Mahāmuni pagoda; the lines from west to east dip considerably towards the north, and those from north to south to the east (see map of Mrohaung). The measurements are as follow:

I terrace: from north to south west line 1,606', east line 1,200', from west to east 1,740'; entering the west gate the distance from the wall of the first to that of the second enclosure is 140', to that of the third 237'; across the III. platform 656'; from the opposite east gate of the III platform to the gate of the second 267', to the gate of the first enclosure 440'. Entering the north gate of the first enclosure there are 233' to the second, 166' to the third, and 879' across the topmost platform; 138' from the south gate of the III terrace to that of the second and 450' to that of the first enclosure.

The walls are constructed of sandstone blocks of various sizes, well hewn and cemented with mortar which possesses great adhesiveness; it was prepared by mixing sand and clay; to give the mass the proper consistency, pieces of buffalo hide, tails, and hoofs were boiled in water till it became viscous like gum in solution. The plaster employed in covering surfaces of temples is prepared in the same manner to this day. The walls are 7' thick at the base, 4' at the top; in a few places, especially on the III platform, the height of the stone walls has been increased by 2—3' of bricks, an addition made by the Burmans after they had conquered Arakan. The first wall has in many places disappeared, the stones having been used to construct the stone quay of the Akyab harbour. A bazaar has been erected in the north-east corner; the village Nyaungbinsè flanks the north side; the north gate is called Mathātaga on account of the royal funeral processions leaving the palace through this gate to the cemetery. The space between the first and second enclosures on the west side was once filled by a clear sheet of water, on which in former times the queen and princesses would of an evening disport themselves gaily on the water in their gilded royal boats.

The gates are all completely demolished with the exception of one at the south-east corner, first enclosure; the entrance is 10' wide; on either side the wall protrudes 8' with a thickness of  $7\frac{1}{2}$ ' and a height of 12'; on the inner side of the wall a thick stone slab is firmly inserted in the wall about 1'



above the ground, and a second similar one above it at a height of 8'; in the centre of each stone is a hole of 5" diameter, no doubt intended to receive the two ends of a beam, to which a swinging door was attached.

Close to the south side of the gate is a stone slab 4'6" high, 2' 10" broad, and 6" thick ; on one side a square is marked out, subdivided into  $9 \times 9 = 81$  smaller fields, each containing incised one or two numerals (see Plate X, No. 2).

Nothing is written on the reverse : the left upper corner is damaged and the numbers in four fields are defaced.

In the north-east corner of the second enclosure is a large tank, well laid out with bricks and stones, surrounded by a wall with entrances on each cardinal side and stairs leading to the water edge ; it is an old tank, but was repaired during the Burmese occupation of Arakan. On the south side lies a well-polished stone slab (see Plate X, No. 4) 4' 7" high from the socket, 2' 7" broad, 6" thick ; the inscription, in the Burmese language, is very neatly engraved ; the following is the transcript :

ဓမ္မဝတိမြို့ဝန်မင်းထလုပ်မင်းကြီးမဟာမင်းကြီးကျော်စွာကောင်းမှု

စီရံတိဌတုသဒ္ဓမ္မော။ သဒ္ဓမ္မော။ သူတော်ကောင်းတရားသည်။ စီရံစီရကာထံ။ ချည်မြင့်စွာသောကာလပတ်ဖုံး။ တိဌတု။ တည်ပါစေသည်။ တည်း။ ဣတိပိသော။ ကျော်စောပြင်ဟုန့်။ ကိုးပါးရက်ကြောင့်။ ဆန်စုန့်အောက်ထက်။ ဆဝက်မိမိ။ နွဲ့သိစက္ကပါ။ သုံးပြာဥဂွတ်။ သုဒ္ဓိနတ်ကား။ ယုတ်လတ်များစွာ။ သတ္တဝါကိုချစ်သာခေါင်ထိ။ ပြည်သိရီသို့။ ပဋိဝေ။ ကယ်မကွတ်ဆု။ ရောက်ကြောင့်ပြုလျက်။ အာယုရှစ်ဆယ်။ စင်ကြယ်ပေါင်ပွဲ။ ၄၅ဝါ။ ရောက်သောခါလျှင်ရတနာမြရောင်။ ငါးထိုးတောင်ဖြင့်ဝန်းမျှောင်စိမ်းညို။ ရာဇဂြိုဟ်ဟုန့်ရိကျော်သင်။ ပြည်ကြီးရှင်တို့။ အောင်မင်္ဂလာ။ ပြုရာသာမော။ အင်ကြင်းတော့နှိုက်။ လောကထိပ်မိုး။ နိဗ္ဗာန်စိုးမူ။ ပြီးတိုးမာသ။ လေးလရောင်တိုင်။ ပြည်ပိုင်လူနတ်။ ရာတသတ်နှင့်။ တင့်မြတ်ကဿပ။ များလှရင့်ကောက်ငါးရာပေါင်းတို့။ သံညောင်းမြက်ကြား။ ဟောခဲ့ထားသည်။ တရားသုံးလွှာ။ သန့်စင်ကြယ်အောင်။ နှစ်ဝယ်အမှတ်။ ပုဒ်ပတ်မရွတ်။ ညီညွတ်လိုကြ။ ပဉ္စမသင်္ဃီယနာ။ ထိုကပြာမှ။ သုံးခါတင်ပြီး။ အစည်ဒိုးလျက်။ ယူသီးမခြား။ ထက်တိုးပွား၍။ သင်ကြားလေ့ကြက်။ ဆောင်ရွက်မပေါက်။ ထွန်းတောက်ရောင်ဝါ။ ဇဗ္ဗူချာနှိုက်။ မှန်စွာဖြောင့်ဖြောင့်။ နှစ်ထောင်ထိုးရာ။ သင်္ချာမှတ်သား။ ခြောက်ဆဲ။ ငါးလျှင်။ ဘုရားသာသနာ။ ခေတ်သောခါတွင်။ တဗ္ဗဒိပ။ ကမ္မောစ။ အစရှိသော။ တိုင်းကြီးတို့၍။ အချက်အချာ။ မင်းဝံမန္တလေး။ အစရှိသော။ တောင်အပေါင်းတို့ဖြင့်။ တင့်တယ်ပြီရံလျက်။ ရတနာ ၉ ပါးဖြင့်။ တင့်တယ်စွာမွန်းမံပြယ်လှယ်လုပ်ဆောင်တော်မူသော။ မဟာအမရပူရ။ ရတနာပူရ။ ရွှေပြည်တော်ကြီးကို။ အစိုးရတော်မူသော။ ဗိဟိဋ္ဌတော်သားအဆင်းနှင့်တူသော။ ဆဒ္ဓါနံ။ စင်မင်းသခင်။ အချှင်ထဝရှင်မင်းတရားကြီးဘုရား။ ရံမှတ်သဒ္ဓါတော်မူ၍။ ရခိုင်ဓမ္မဝတိမြို့ကြီးကို။ ထလုပ်မင်းကြီး။ မဟာမင်းကြီးကျော်စွာ။ ထိုမြို့ဝန်။ နန္ဒိသေနောင်ရထားကို။ အစွန်ဝန်ခေမျိုးသိရိရတင်ကို။ အကောင်ဝန်ခေမျိုး။ ဗလနောင်ရထား။ ပျံချီကျော်တင်နောင်ရထား။ တို့ရိစစ်ကို။ နေမျိုးသီဟ။ ရဲတင်သီဟနောင်ရထားတို့ကိုနားခံ။ နေမျိုးရွှေတောင်ရာဇကျော်။ သိရိကျော်တင်နောင်ရထား။ တို့ကိုစာရေးကြီးခန့်တော်မူ၍။ ရွှေပြည်တော်ကြီးအရံအကာအနောက်မျက်နှာ။ ဓမ္မဝတိမြို့ကြီးသို့ရေဝံလျှင်။ ကျေးဇူးသစ္စာတော်ကိုမျှော်ဆတ်၍။ တိုင်းသူပြည်သားကို။ အာဏာအုပ်ထိန်းစီရင်သည်။ ပရိယတ္တိ။ ပဋိပတ္တိ။ သာသနာရေးမှလည်။ အာဏာဒေသနာတော်မူလာသည်အတိုင်း။ ဂုဏာဘိဝံသဇမ္ဗမဟာဓမ္မရာဇဂုရုဆရာတော်နှင့်တိုင်ပင်၍။ ပြီးပင့်ပြုရသည်။ ရှေးရခိုင်သျှင်ဘုရင်မင်းထလောင်းလွှတ်။ နန်းမြို့အရှေ့မျက်နှာ။ မြို့ကြီး၊ ထပ်အတွင်းတူးလုပ်ခဲ့သောနံ့သာကန်သည်။ ကာလရှည်ဝေးသောကြောင့်မြို့ပျက်မဲ့မြည်ရှိသည်ကို။ ထလုပ်မင်းကြီး။ မဟာမင်းကြီးကျော်စွာ။ ညာဏသမ္ပယုတ်ညာဏဖြင့်နိဗ္ဗာန်မဂ်ဖိုလ်ကိုရည်မှတ်၍။ အရပ်မှမျက်နှာ။ အရပ်ဂမျက်နှာမှလာကံသော။ တိုင်းသူပြည်သား။ အများသတ္တဝါအပေါင်းတို့သော်မျိုးသုံးဆောင်စီမိမိသောဌာသတ္တရစ်သာဂဓုသပြာသိလပြည့်ကျော်ဇရက်၄နေ့အသစ်ထပ်မံ၍။ ပြင်ဆင်လုပ်ဆောင်သည်။ ကန်အလျားအတောင် ၉ဝ။ အနံအတောင် ၉ဝ။ အစောက် ၁၅ တောင်အဝန်းအတောင် ၃၆ဝအဝန်းရှည်စွာ။ သာသနာတော် ၅ဝဝဝ။ ပတ်ထိုး။ ထည်စိန့်သောဌာကန်။ ခြေကန်မြစ်နှိုက်။ ကျောက်ကိုအင်တေသရွတ်ဖြင့်။ ဖိကတ်ပြီးလျှင်။ အုတ်မိုးတံထိုင်း ၄ မျက်နှာမှတ်တံခါး။ လွှေခါးစောင်းတန်းအရံနှင့်။ အသစ်ထပ်မံပြင်ဆင်လုပ်ဆောင်ပြီးပြေသည်။ ထိုသို့ကျယ်ဝန်းစတုရန်းဖြင့်။ ရည်မှန်းနိဗ္ဗာန်၊ ဤရေကန်ကို။ ကောင်းမွန်ထည်ထောင်။ လုပ်ဆောင်ကြည်နူး။ အကျိုးထူးကြောင့်။ ပြောင်းတူးထင်သောရရှိက်။ လေးဝပါယ်တုံ။ မကြိမထပ။ ရှစ်ပါးရပ်တောင်ဘီးရှောင်ဝေးကွာ။ ဗြဟ္မာလူနတ်မြင့်မြတ်ခန်းဝါ။ ဘုံနှိုက်သာလျှင်။ ဖြစ်ပါစေသော။ မာကြောသန်မြန်။ အားအန်နှိုင်းဆဲ။ စန္ဒြာလနှင့်။ မျှစေသကည်း။ ကစွည်းသူဆောင်။ ရှင်မြတ်ကျော်သို့။ ရွှေလွှာအဆင်း။ တင့်ခြင်းသက္ကဏာ။ ရုပ်ပါနတ်သွင်ဖြစ်ပါးခြင်ရှင်။ မြော်မြင်သတ္တိ။ ဂုဏ်ထူးရှိသည်။ သာရိပုတ္တရထေရ်မဟာသိပညာဇကစက်။ မိန့်မြတ်ရလျှင်။ ထိုသို့ဖြစ်နား၍ပစ္စာဝယ်။ ရေဝံပါထက်အောက်။ ဝ သည်။ မပျော်မစွန်း..... အာထ။ ပ။ ကုလသို့မဟာမသင်း။ ညီမီးချမ်းပါစေ။ ရွှေငွေပေါး။ ဝတ်စားတံဆာ။ ရတနာမျိုး။ ရံပြည့်ပြီးသည်။ ကျော်တိုးပုည။ ဇောတိကသို့။ ဝေဌရှင်လန်း။ လူပါးနုသုံးစွဲ။ စွန့်ကြဲမကုန်။ ဖျံပုံလှဝယ်။ ကြယ်စေခံလျှင်။ ကြည်ညိုမြတ်လေး။ ရှင်မိထေးသည်။ နိဗ္ဗောဓ်ရွှေလွှာ။ ပင်ကံကော်နှိုက်။ ငှာတော်သစ္စာ။ ပွင့်သောခါလျှင်။ ဦးစွာမဆွဲ။ ဘူးစွေရမ်းနိယမှတန်း။ ဗျာဒိတ်ပန်းကို။ လန်းလန်းသိမြင်။ ပန်ရွက်ဆင်မှ။ များလှသတ္တဝါ။ ဝေနေယာကို။ ခေမာပြည်တိုင်။ မှီနိုင်သည်သူ။ နတ်သူထရာ။ သမ္မာသဗ္ဗုဒ္ဓ။ မုက္ခဂုဏ်။ မသွေလွန်သည်။ အမှန်ကြည်ညို။ ရပါလိုသော။ ထိုသို့

မြတ်နိုး။လှူကောင်းကျိုးကို။အသုံးမိဘဝတည် ခရာဦးစွာမဆွဲပေးဝေငွေ။တရုတ်စင်း။မင်းတို့လက်ထက်။..... ခေါင်မိုးရုန်း  
.....သားလှသမီး။ ဆွေကြီးမျိုးတော်လေးတော်မတ်ပေါင်းရကြောင်းမျှဝေ။ ပေးငွေပြီးမြောက်။ဆို..... များဘိသတ္တဝါ  
.....မလစ်မလပ်။နှံစပ်များစွာ၊ နာဘူတာ။သတ္တဝါနှင့်။ ခန္ဓာကေ။ပတ္တ..... လှူဒါနအမျှပေးဝေငွေ။.....  
.....ခလေးသောင်း၊ သိန်း။မြေသိန်းသက်သေ။သုန္ဒြေကို.....ဤလှူဒါနသုခသုခသေဝ် စေသောဝ်။

*Translation.*—"This is the meritorious work of Talupmingyi Mahāmingyikyawzwa, the Wunmin of Dhaññavati. May the law of the Virtuous last for a long time! The Immaculate One, the Chief of the three cakravālas, the celebrated Being endowed with the nine qualities, and whose fame pervades the space from the highest empyrean to the lowest hell, clearly showed, by means of salvation worked out by him, the way to the city of glory, that pinnacle of the regions of happiness to thousands of creatures without any distinction as to caste or creed. In his eightieth year of a life pure and holy, and after he had passed 45 rainy seasons as an ascetic, this Chief of the Lokas entered Nirvāna in the Sālgrove, the pleasure-garden of the rulers of that great city called Rājagaha, a city environed by five verdure-clad hills whose greenness is like that of the emerald. Four months after this event the ruler of men Ajātasattu, the illustrious Kassapa, and 500 others of the elect convened the first convocation, when the threefold law as expounded by the Teacher was committed to memory intact and entire, so that its pristine purity might be preserved. Since then three other convocations have been held for the same purpose; an impetus was thereby given to the study of the Buddhist scriptures. The religion has been progressing with splendour in the heart of Jambudīpa for the last 2,365 years.

“The Lord of life and death (*i.e.*, King of Burma), the Lord of the white elephant, whose colour was like that of a piece of white cloth or of silver, the Ruler of Mahā-Amarapura and Ratanapura, the capitals of Tampadīpa, Kamboja, and other great countries, founded by the king himself and decorated with the nine kinds of gems, and which are surrounded by such beautiful hills as Minwun and Mandalay. This great king, confiding in their loyalty, appointed to the government of Dhaññavatī (*i.e.*, Arakan) Talupmingyi Mahāmingyikyawzwa as Viceroy (Governor), Nandisenanawratā as Collector of Revenue, Nemyosiriyedin as Collector of Customs, Nemyo Balanawratā and Pyankhyikyawdinawratā as Military Commandants, Nemyosiha and Yedinsihanawratā as Sub-Governors, Nemyoshwedaungrājakyaw and Sirikyawdinawratā as Secretaries. These officers arriving in Dhaññavatī, the western appendage of the empire, proceeded in conformity with the trust imposed in them to govern the people. Nor were they remiss in their duty to stimulate the propagation of the religion; in consultation with the Zayadaw Ġunābhivamsadhajamahādhammarājaguru they settled religious matters in conformity with the canonical teachings of Gotama as well as in accordance with the rulings of the secular authorities. Now, during the reign of Palaung (Minpalaung), an ancient king of Arakan, a tank called Nanthagan was constructed within the great double walled city and east of the palace stockade; this tank had in course of time become filled up with the *débris* of the ruins of the city. Talupmingyi and Mahāmingyikyawzwa, with a view to attaining Nirvāna, and in order that all people and all kinds of beings coming from the four cardinal points and the four intermediate points might bathe in it and drink out of it, repaired the aforesaid tank on Wednesday, the 9th of the waning of Pyatho Sakkaraj 1183. It measures 90 cubits in length, 90 in breadth, 15 in depth, and 360 in perimeter. In order that it might be preserved in good condition throughout the period of 5,000 years allotted to the religion, its bottom was inlaid with stones held together by mortar; it was surrounded by a brick wall, and gateways, gates, steps, and staircases, facing the four cardinal points, were constructed.

“ For this great meritorious work of repairing this large square tank with the intention of gaining Nirvāna, and with a mind well inclined towards the religion, may I, while transmigrating through Samsāra, not be re-born either in the four apāyas or the eight states of punishment ; but may I, if

**re-born** in the Brahma, Deva, or Manussa worlds, be healthy, strong, **a che**, and powerful as Bandhula; in beauty may I be as handsome as **Kaccāyana**, that great hero of illustrious renown, whose golden beauty vied with that of the Devas themselves; and in wisdom, prudence, and foresight may I be equal to **Sāriputta**, that great **Mahāthera**, whose wisdom **was** extolled by Our Lord, the Buddha. And being replete with these endowments may this my body be free from all kinds of diseases, and may I be as healthy and happy as **Pākūla**. In the possession of gold, silver, corn, **garments**, ornaments, and jewels may I be like Jotika, celebrated for his charity, and like him be able to practise liberality with a wealth that cannot be exhausted. And when Metteyya, the converging point of all piety and devotion, sees the four sublime truths under the red and fragrant kankaw (*Mesua ferrea*) tree, may I be the first to adore him; and from his holy mouth may I receive a definite assurance of becoming a **Sammāsambuddha**, the preceptor of nats and men, so that I may be able to reach the city of peace with thousands of other beings.

"Lastly, may the merit accruing from this my good deed be participated in by my **grandparents**, parents, and teachers, the **101** rulers of mankind each together with their queens, sons, daughters, other relatives, and the four ministers; also all living beings without exception.

"May **Vasundharā**, whose extent measures 240,000 yojanas, raise an acclamation of 'sādhu sādhu,' as a witness to this good **work** of mine."

The surrounding walls of the tank are partly in disrepair and the tank is overgrown with weed and jungle; within the enclosure and close to the sheet of water are four square stone pillars, one in each corner, standing erect; they are 4' high above ground and each side measures 1' 6"; the two sides turned towards the tank exhibit the rude figures of Bilus or Rakkhas (see Plate X, No. 3); in each hand they bear a club; these stone pillars were set up by King Minpalaung (A.D. 1571—1593); the one photographed *stands* in the north-east corner of the tank. On the north side of the second wall is a large circular well with a circumference of 76', built of stone; it is ascribed to Minpalaung.

The wall, which circumvallates the third and highest terrace, rises on the north and east side to a height of 30' above the second terrace and of 20'—30' over the level of the third platform. Nothing of interest can be found on the latter except three stone slabs (two of them opposite the police thana), all bearing, in bold relief, the life-size effigy of King Pazāmin (B. E. 1014—1046), also called Candasudhamma (see Plate X, No. 1); at the foot of the monument is engraved his name in Burmese characters ဝဏ္ဏဝေ. The walls towards the south and west are lower, less formidable, and the intermediate spaces narrower than on the north and east sides, which were to protect the palace against the attacks of the Burmans and the Shans.

The east side of the palace court and part of the south side is overgrown with jungle; on the west side of the first and second terraces the native officials have their houses erected, and on the **topmost platform** stand the court-house and the police court. Of the old palace itself only traces of the walls remain.

From the north side of the fort two low ranges of hills run parallel in a northerly direction for nearly 3 miles, leaving a flat-bottomed valley between of about half-a-mile breadth; on the northernmost extremity, about 3 miles distant, the hills approach each other and are joined by a massive, high wall; beyond is the dismal Pangyi swamp. This valley formed part of the old city of Mrohaung and contains the most interesting architectural remains of Lower Burma (see map of Mrohaung).

Passing through the north gate (called "Mathāttaga," or funeral gate) of the fortress and the village Nyaungbinsè a steep, rocky hill is reached about 500' from the north-west corner of

the palace ; on its rocky but levelled summit is the small Udarit (or Udarat) pagoda and a tank sunk into the rocks ; the stupa is square at the base and circular above the bell (**garbha**) ; it was built in the middle of the last century by the King Nara-apaya to "destroy the enemies to the north," a remedy suggested, as already mentioned (see page 12) in the mandras of the mysterious Yattara bell of **Mahāmuni**. The pagoda exhibits no ornamentation or anything else worth noticing in its construction. At the base of the hill are a few small temples of the most ordinary type, lately built by the villagers ; the path then leads to the base of the eastern hill range ; on its west side, about half a mile north of the palace, is the *Shitthaung pagoda*, i.e., "the shrine of 80,000 images" (see Plate XI, No. 5) ; this remarkable temple was erected by King Minbin, the 12th of the **Myauk-a** dynasty ; he reigned over Arakan from A. D. 1531 to 1553 ; the shrine is the work of Hindu architects and Hindu workmen ; the skill and art displayed in its construction and ornamentation are far beyond to what the Arakanese themselves have ever attained to ; the entire structure is alien in its main features to the native architectural style

The *Shitthaungpara* is more a fortress than a pagoda ; its obvious purpose was to serve as a place of refuge to the royal family and retainers. The main temple is built on a promontory half way up the west side of the hill ; the side facing the valley rests upon massive stone walls carried up from the base of the ridge to the height of the promontory (about 40') ; laterally the shrine is protected by walls, which branch off from its north and south sides, and connect them with the common basis of the entire structure, the hill. In old Arakanese forts and fortified pagodas (such as the **Mahāmuni**) it is always the north and east sides which are rendered the strongest ; the Mros, Saks, Shans, Burmans, and Talaings usually attacked from these quarters. But when Minbin erected the *Shitthaungpara* the cannons of the Dutch and Portuguese had already been heard and felt in the capital of the Myauk-a dynasty, being, in the words of the Viceroy of Goa, "both rich and weak, and therefore desirable." The inner passages in the pagoda lead through well-cemented stone walls of 6—15' thickness and open toward the hill ; the vaulted stone roof and all parts of the pagoda facing the west are in addition covered with layers of bricks 6—10' high ; the outer wall forms a rampart overlooking and commanding the valley ; the temple premises can hold a large garrison.

On the southernmost end a flight of stairs, 8' broad, 35' long, and lined with strong walls constructed with huge blocks of sandstone, leads (see Plate, XI No. 5) to the first platform lying 16' above the level of the valley ; a wall, 180' long, runs to the north (with a slight dip to the west) and meets the south side of the central structure ; to the left hand of the entrance (north side) a square stone pillar rises to the height of 11' from the socket ; each side is 2' 4" broad ; three sides are covered with inscriptions in Nagari characters (see Plate XII, Nn. 10) ; that facing the east is almost entirely defaced (see Plate XII, No. 8) and the text cannot be recovered ; the inscription on the north side is also much damaged (see Plate XIII, No. 11) ; the lines are very irregular and the letters badly engraved ; that on the west side is best preserved (see Plate XIII, No. 12) ; the south side of the pillar has not been inscribed ; the stone exhibits no ornamental designs. Opposite the inscription (marked c on the plan) is an octagonal stone pillar (see Plate XI, No. 6), 8' 10" high above ground ; the circumference of the base measures 72" (6" to each side) ; the decorative designs near the top are in relief ; the pillar contains no inscriptions ; the shaft and base are roughly hewn.

Close to the inscribed pillar lies a large stone slab (marked d on the plan), 12' long, 4' 2" broad, and 10—12" thick (see Plate XI, No. 7) ; at the lower end (marked x on No. 7) is depicted, in relief, a conch, with the opening of the convolution to the right ; a lotus flower grows out of the aperture ; the tip of the petals touch the outer rim of the "dhammacakka," the "wheel of the law." The design (wrought, as already stated, by Hindus) appears to be emblematic of Brahmanism (the

conch), which produced Buddhism (the lotus flower), the dhammacakka. At the upper end of the latter a square hole is sunk into the stone (marked 4 on fig. 7), 5" deep, 2' 4" long, and 2' 8" broad; next follows a circular, cup-like hole, 4" deep and 6" across the opening; the reverse of the stone shows only a rough-hewn surface. As the sides (see preceding para.) of the inscribed pillar measure also 2' 4", I believe the stone slab, which must have been from 18—20' long, but is broken off above the cup-like hollow, to have served originally as a lintel or architrave: the square hole capped the inscribed pillar forming the left-hand post of the entrance gate; the circular hollow received the revolving axis of a swinging door; that portion of the lintel which exhibits the dhammacakka, the lotus and conch, protruded over the north side of the inscribed pillar to counterbalance the weight of the opposite part of the slab (now broken off) which formed the actual lintel over the entrance; the octagonal pillar constituted the right-hand post of the entrance. The construction of the gate forcibly recalls to mind the famous phrase "dhammacakkam pavatteti," or (as it is usually rendered) "the turning of the wheel of the law."

The first platform appears to have contained a number of small shrines, all built of stone; but they are nearly all in ruins covered with the *débris* of the walls and pagodas fallen down from the upper temple court and overgrown with dense jungle; one image-shrine only has escaped total destruction (see Plate XI, No. 5 marked *e* on the plan); it is circular at the base, with a passage towards the west leading to a central chamber, also circular and dome-shaped; the hemispherical shape of the ceiling has been secured by placing the stones in circular rows, one above the other; the stones are quadrangular, at the ends and double as long as broad; the sides form a trapezoid with the narrower side turned inward; the cupola, formed by a series of circular rows of stones nearly wedge-shaped, supports itself by its own weight till the sides give way; nearly all vaults and domes in Arakanese pagodas are constructed on the same principle. The chamber contains a few broken stone images; the shrine has a diameter of 32' and a height of 48' (see Plate XIV, No. 13, a view of the pagoda). Close by are the ruins of another small pagoda (marked *f* on the plan); it is octagonal; the sides are concave and the entrance faces the east; the inner chamber is filled with the *débris* of the fallen-in roof.

Before entering the principal platform of the pagoda the way leads through a vaulted gateway 7' wide and 10' high (see Plate XII, No. 9) to a terrace (marked *g* on the plan) 60' long and from 20—30' wide; it lies 30' above the level of the first court; the walls to the west and south are 9' thick, built of stone, and must have been originally 12' high; the terrace contains nothing of interest; the east side of the whole edifice is protected by the steep, almost inaccessible hill.

The central temple court measures from south to north 140', from east to west 225'; the circumambient wall rises 40' above the lower enclosures to the south and north, 60' to the west above the level of the valley, and on the side facing the shrine 4—6' above the terrace. On the north and south walls (marked *h* and *i* on the plan) stand at regular intervals circular, turret-like pagodas, 7' high with a circumference of 20'; they are built of bricks; between each turret (there are 13 on each side) a stone slab, measuring in height 3' 8", in breadth 2' 10", in thickness 1' 10", is let upright into the wall; both sides of the stone contain sculptures in bold relief; the side facing the inner temple usually represents a Buddha in various attitudes, the outer side an ogre, *nāga*, or cannibal with hideously distorted features (see Plate XIV, No. 14); one depicts a cobra with spreading hood holding a lotus flower in its mouth; there were originally 24 stone slabs, but most of them have fallen over the wall on the platform below and are now buried in heaps of stones and bricks; the small pagodas have all been undermined by treasure-hunters and are in a very dilapidated condition. The only entrances to this outer temple court are two gates close to the hill, one to the north and one to the south.



We proceed now to describe the shrine itself; it consists of an inner temple court (marked *n* on the plan), a gallery all round the structure, intricate secret passages and chambers in the body of the pagoda, and a central image-chamber with a passage opening from the east.

The inner temple court is a spacious place, measuring 70' from north to south and 40' from east to west; the wall, which encloses it from three sides, is 14' high, and 6' thick at the base; its only inlet, an arched passage, opens towards the east (see Plate XV, No. 17, showing passage from the outside); there are besides two openings in the east wall, 4' high by 2' 10" broad, also arched, containing each two images of Buddha with their backs to each other, one figure facing the inner, the other the outer temple court; these representatives of Buddha were all modelled after the Mahāmuni image (see page 7). Along the wall of the inner side of the court rows of stone seats, 2' high, have been constructed to receive the sitting images of Gotama; they latter have all been shattered to pieces.

The west end of the north and south walls of the inner court passes over into a vaulted passage (marked *o* on the plan); it leads all round the north, west, and south sides of the main building; its height is 12' 6", its width 6' 4"; the total length from the entrance on the south side to the exit on the north side is 312'. The outer wall contains at regular intervals arched passages 4' 10" high, 4' 8" wide; they number 8 to each side, plus 4 on the east side, 28 in all; each holds two sitting life-size images of Buddha; they are placed back to back, so that one figure looks upon the outer platform, the other faces the inner passage (see Plate XV, No. 18, showing construction of the arched inlets from the outside); the outer wall is of brick and 4' thick, the inner wall consists of huge, well-hewn blocks of stone cut over its whole length (312') into six tiers of figures, the corners excepted, which show a large central figure, the king in state riding an elephant, or the image of Vishnu, possessing four arms, surrounded by Brahmans and ministers richly dressed. The lowest belt represents men in native costume, in the attitude of wrestling, boxing, dancing, and general merry-making; the II, III, IV, and V belt depicts the 550 phases of existences through which Gotama had passed before he attained Buddhahood; the 6th and topmost girdle shows human figures, male and female, in praying attitude. At regular intervals of 18' a set of larger images protrude from the wall one above the other; one represents Buddha kneeling, the hands folded over the chest; over his head is perched the Garuda bird with wings outspread, or he is protected by a cobra distending its hood over him; the sculpture of the next higher belt above Buddha represents a male or female figure, the upper part human, from the waist downward fish or bird; a third depicts a man and woman, gorgeously dressed, standing beside each other. The lower figure represents the head of a *nāga*, a snake, or an ogre.

The *débris* and rubbish have so accumulated on the outer platform in front of the inlets to the gallery that no light can penetrate to illuminate the latter; utter darkness prevails, innumerable bats whisk through the passage, and the stench arising from unventilated ancient bat colonies renders a prolonged stay in it impossible. Plate XV, No. 19, shows the south entrance to the passage (marked *o* on the plan) taken from the inner court temple; photograph No. 20 the same, but taken from the inner corner (*s*) of the passage, the lens turned towards the entrance; the figures are much damaged; the one which covers the corner has four arms (Vishnu?) and sits in full state dress on a throne; a smaller image above possesses six arms; the lowest belt shows the native in his ordinary dress, the second girdle depicts the ministers and generals in their respective costumes, and above all, above even the king himself, strut the Brahmans; the representation is typical of the four castes recognized by Arakanese kings of the 15th and 16th centuries, namely, the Brahmans, the king, the ministers and nobles, and the common subjects. Plate XVI, No. 22, shows the corner sculpture of the north side where the passage turns to the left; the lens is turned towards the entrance (*s*); the king sits on the joint heads of two elephants, whose bodies flank the sides of the corner; his wives and children sit behind

him on the back of the elephants. Plate XVI, No. 21, represents a few feet of the upper belt of the north side of the gallery; part of the north-west corner has fallen down, filling the passage and admitting a little light from the ceiling; the topmost girdle depicts male and female devotees in praying attitude; one of the protruding sculptures is visible at the end showing a male and female figure, human from the waist upward; the lower part, the body and feet, are those of a bird.

On the west side the 8 vaulted passages open into an outer gallery 16' broad with a vaulted roof of stone; over the roof a layer of bricks 10—12' thick has been laid, no doubt to protect the vault from the telling shots of the white Kulās; five wide arched passages lead to the westernmost portion of the platform (*u*), covered with a wild confusion of ruins, dense thorny jungle, infested by snakes and the terrible "soldier" ants; it forms a bulwark to the main building; the massive stone wall, 60' high, falls perpendicular to the base of the hill.

Close to the south entrance to the gallery is another smaller aperture (see plan, Plate XI, No. 5*p*), 2' 10" wide by 8' high; the lintel consists of a large stone slab extending a foot over the sides of the entrance; the walls consist of massive well-hewn stone blocks of irregular size (some have a surface of 2' by 1' 6" high, others 8—10' by 1' 6" high); they are connected with firm cement; the outer wall is 6' thick, the inner over 20' till it meets the second winding of the labyrinthian passage (see *p* on the plan); no ornamental designs of any kind are in this part of the pagoda. The passage runs 8' from east to west, then 16' to the south, then 16' to the west, opening into a vaulted space 70' long, 9' broad; a buttress-like projection of the inner wall again reduces the passage to a width of 3' (by a length of 5'); it then runs 80' to the north; again a projection as on the preceding corner; and continues 70' to the east; then passes into the small antechamber; the narrow opening admits but one man at a time to a spacious room (marked *v* on the plan) facing the east; a small window allows a faint

light to enter from the outer court temple; the photograph shows the aperture as seen from without. On the west side of the room the passage continues through a narrow aperture and runs 46' to the west, then 35' to the south, again 46' to the east, and finally opens into another room (marked *w* on the plan); the entire length of the labyrinth is 438'; there is no exit from the chamber *w*; it is not possible to enter or leave the labyrinthian passage except through the one and only aperture marked *p* on the plan. Its purpose is to serve as a place of refuge; an attacking enemy would have to pass through the narrow passages in a file, and guards filling the more spacious rooms could cut down intruders as they emerged

singly from the narrow gangways, and if repulsed renew the slaughter at each corner and contracted passage; the outer wall has small air-holes (10" by 10") 10' above the ground opening out into the gallery; they served as air-holes, but admit no light, and are at present choked with rubbish; the chamber *w* contains a few stone-images representing Buddha. The ceiling of the lateral wider passages and of the two rooms *v* and *w* is vaulted and constructed with wedge-shaped stones; that of the narrow gangways is flat; stone slabs are let horizontally into the walls; no light enters the labyrinth except through the small window in room *v*; at the entrance to the inner passage a sandstone of the size and shape of a brick was found pressed in between the stone blocks of the wall; two edges of the stone contain a legend in Arabic characters (see Plate XXVI, No. 48). It must have been inserted after the pagoda had been built. In the centre of the east façade of the temple is another passage (marked *r* on the plan) 3' 7" wide, 31' long, and 19' high; it is vaulted and leads to a chamber 19'



by 19', with a stone altar in the background, filling the width of the room; a stone image of Gotama 8' high is seated upon it in the usual posture; no decorative designs either on altar or walls.

The sides of the inner temple rise only to a height of 30'; they are connected by a vaulted roof of great thickness, protecting the inner passages and chambers with a layer of stones and bricks about 12' thick on the four corners of the roof are the traces of turrets or pagodas; above the west side of the temple rises the principal spire about 60' above the roof; it is built of bricks; the bell or garbha is hemispherical; the part above it gradually tapers off into a point; probably the whole was surmounted by a hti.

Near the north entrance to the outer temple court is a small image-shrine with a protruding portal to the east, a central chamber, and one stone image of Buddha in sitting attitude; the upper part of the shrine has fallen down. Close to the northern gateway a large stone slab is let into the wall representing a six-armed figure and richly dressed Brahmans at one side of it; the sculpture (see Plate XVI, No. 24) is much damaged.

The temple fortress was twice bombarded, in A. D. 1784 by the Burmans and in 1825 by the British. The external appearance of the pagoda, especially the western portion, has suffered much in consequence; viewed from outside it represents an almost shapeless heap of bricks and stones (see Plate XVI, No. 23).

The mixture of sculptural representations from the Buddhist cultus and Hindu pantheon, the prominent position assigned to the Brahman instead to the Buddhist priest, and the absence of all images of former Buddhas are peculiar to the Shitthaung pagoda; there are no columns and but few decorative designs; the images of Gotama have always the same aspect and differ only in size; the legs are crossed; the right hand hangs with the palm downward over the right knee, the left rests, with the palm turned up, in the lap. The palm of the hand and the sole of the upturned foot show no lines or lineaments which chiromancy could interpret; many images in Pagan distinctly bear some of the 32 marks which characterize great men (*Mahāpurissalakkhaṇā*); the fingers, the thumb excepted, are all of the same length; the tightly fitting upper garment leaves the right shoulder and arm uncovered; the garb shows no folds; the ears are large, especially the upper portion; the ear-lobe is narrow and pierced, but does not rest upon the shoulder as is the case in many images in the Irrawaddy valley; the nostrils are broad, the ridge of the nose runs in a straight line; the chin is well rounded and protrudes somewhat; a benignant smile touches the mouth; the eyelids are lowered, the axis of the eyes straight, the arched eyebrows semicircular, the forehead more broad than high; the greatest breadth of the face is over the eyes; the hair is worn in short curls, gathered in a hemispherical knot on the top; the whole figure depicts the meek aspect of meditative repose.

Passing through the north gate (marked *m* on the plan) the path continues in a north-easterly direction and at a distance of 86' we stand before the—

ANDAW PAGODA, the receptacle of a tooth-relic of Gotama. This pagoda was built between the years B. E. 897 and 905 (A. D. 1534—1542) by the 12th king of the Myauk-ū dynasty, King Minbin, whose full name was Sirisuriyacandamahādhammarāja; he reigned over Arakan from A. D. 1531 to 1553.

The central shrine is an octagonal structure of stone, with two internal octangular concentric passages; it rests upon a basement 125' from north to south and 120' from east to west; 13 small circular pagodas, built of bricks and massive throughout, stand on this platform (see Plate XVII, No. 25); to the east the shrine opens into a temple court, which has an entrance on the east, north, and south side; a stone wall divides it from the outer court, which is also circumscribed by a wall. The east façade of the shrine measures 31' from north to south and is only 14' high from the ground to the

roof; on each side of the entrance are three niches let into the wall, 6' high, 1' 2" deep, and 2' wide; they appear to have originally contained stone figures in standing attitude as in two of the niches the feet have been left; no other traces of these images, which no doubt have been carried away bodily, could be found; the arches of the niches consist of three wedge-shaped stones concavely cut on the narrower end, forming a vaulted arch when joined. The entrance is 9' high, 4' 4" broad, and 10' long; the portal has some decorative designs in bas-relief, but they have become indistinct through exposure. Passing through the vaulted passage a gallery opens on either hand; it is 3' 7" wide and 9' high, and runs in an octagon round the central chamber; each of the outer sides of the passage measures 20' and contains a row of four niches with a semicircular arch 2' above the ground, and a second row of smaller niches at the height of 7', four to each side; the niches hold stone images of Gotama of the common Mahāmuni type. From the inner side of the gallery a vaulted passage leads from north, south, east, and west to the inner chamber, which is also octagonal; in the centre stands an eight-cornered stone pillar 40' in circumference; it gives support to the roof and the central tower above it; at a height of 10' the octahedral wall of the chamber receives a circular layer of stones; they are laid in courses, gradually narrowing in hemispherically till they meet the central column at a height of 12' 8"; the latter has a niche on each side 1' 7" deep, 6' 9" high, and 2' 5" broad, and raised 2' 9" above the ground; the partly gilded stone images of Gotama rest upon thrones which are all pentagonal, symbolical of the five Buddhas of the present Kalpa (Kakusandho, Konāgamana, Kassapa, Gotama, and Metteyya, who is yet to appear).

No light and air can penetrate into the Andaw pagoda except through the front entrance; it is, like the Shitthaung pagoda, a temple fortress and place of refuge; the inner portion of the octagon is constructed throughout with stone blocks; the roof is protected by an additional layer of bricks about 10" thick; over each of the eight corners stood a turret or smaller pagoda, and in the centre, over the column noticed before, a larger one, all of brick, but now in ruins and overgrown with jungle; so are the 13 turrets, the western platform, and in fact the whole exterior of the pagoda and the premises; only the temple court to the east, guarding the entrance to the inner passage, is kept free of jungle and is still in tolerable repair.

The Andawpara, though built by Indian workmen, contains, in its images and sculptures, not the slightest admixture from the Hindu pantheon; the images represent Buddha in his usual sitting attitude; they exhibit no variation in type from the Mahāmuni type.

The central tower once contained a tooth-relic of Gotama; the king who built the pagoda is said to have obtained it from Ceylon. About 20 years ago a Bengali, living in the Allaysè village near Mrohaung, broke into the relic-chamber and abstracted a golden casket containing the tooth; the then Myoök of Mrohaung succeeded in getting back the tooth-relic minus its receptacle; the tooth was placed in a silver case; an iron, fire-proof safe was procured and the treasure deposited in it; the key is in the keeping of the Myoök; the safe has been placed in the custody of pôngyis in a monastery near the Lokamu pagoda. The tooth is  $3\frac{1}{4}$ " long, an inch broad, and nearly as thick (see Plate XVII, No. 26); it is thickly gilded; the graining cannot be distinctly seen. This is the third specimen of tooth-relics of Gotama I have had the opportunity to inspect,—one in Bassein, the other in Pegu; all three have about the same size and graining, and belong to one species of animal. Dr. Frost, the Veterinary Surgeon of Burma, kindly examined the tooth-relic of Pegu and, after careful examination and comparison, pronounced it to be the fourth molar tooth of the upper jaw of an ox. It must be borne in mind that a relic of Gotama does not necessarily imply a part of his body during his last existence only; it may be the remnant of the mortal coil of any of his previous existences. According to the Jātakas Buddha was born four times as an ox or bull; we have seen in the Selagiri Discourse that he passed one of his bovine existences near Dvāra-

vatī, the present Sandoway. The tooth-relic enclosed in the Andaw pagoda is not the tooth of the *homo* Gotama, but of the *bos* Bodhisatto, which the devout believers, remembering the prophecy of Buddha (see page 5), profess to have found on the pasture-grounds in which, according to his own statement, he lived an animal life of lower order ages ago. Again, the Urittaung pagoda (see page 3) does not contain the skull of the Buddha Gotama, but the cranium of Bodhisat (embryo Buddha), who passed one of his former existences as a rich Brahman in Punnagyun (Urittaung). The same applies to many other relics both in India and Burma; later generations, forgetting the original nature of the sacred remnants and the traditions connected with them, pronounced them to be relics of the body of Buddha, in which he lived out his last existence. The extraordinary size of Gotama's tooth-relics the Burmans explain by maintaining that the stature of the Great Teacher was 8 cubits high and that the jaws of the men of his generation were provided with such teeth.

**THE RATANAPŌN PAGODA.** Forty feet to the north of the outer wall of the Andaw shrine rises the enclosure of the Ratanapōn pagoda. It was erected by King Minpalaung, who reigned over Arakan from A.D. 1571 to 1593 (B. E. 933—955). Indian art has not touched this structure; the main temple is circular at the base, measures 336' in circumference, and is constructed of blocks of sandstone; it rises in a number of concentric tiers, of which the upper recedes from the one lying beneath it, to a height of about 200 feet (see Plates XVII and XVIII, fig. 28); the uppermost portion has fallen down. There are no entrances, niches, arches, or ornamentation of any kind, not even an image could be found. Eight feet distant from the central stupa rises a brick wall 4' high and 2' thick, which encompasses the pagoda in a circle; then follows a row of 24 small circular pagodas built of brick; they are all in ruins; the whole structure is enclosed by an octagonal wall, 8—10' thick, with an entrance to the south. The temple court is overgrown with dense jungle, which has also taken root all over the central pyramid. The building imposes by its massiveness; in style it represents the ordinary Burmese pagoda; but the barrenness of decorative designs and the absence of structural skill characterize it as peculiarly Arakanese, and it differs only in size from the many utterly tasteless pagodas built by the Arakanese branch of the Tibeto-Burman family. The Ratanapōn was erected for purposes of defence and forms a link in the system of fortifications which protect the approaches to the palace from the north.

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#### THE DUKKANTHEIN PAGODA.

Opposite, and about 300' to the north-west of the entrance to the Shitthaung pagoda (see map of Mrohaung), rises on a low elevation the Dukkanthein and Lemyekhna temples. They were, like the Shitthaung and Andaw shrines, erected by King Minbin, the 12th of the Myauk-U dynasty, between the years B.E. 893—915 (A.D. 1531—1553); they are also temple-fortresses and places of refuge in war, chiefly for the Buddhist priests, who resided in numerous monasteries built for them by the same king in the vicinity of the shrines; both are constructed of massive stone blocks and layers of bricks over the roof.

The Dukkanthein stands on an elevation 30' high; it measures 190' from north to south and 200' from east to west and is walled in on all sides; a staircase, 8' broad, leads from the north and east to the platform, which is 22' above the base of the wall; each step consisted originally of a stone block 5' long, 2' thick, and 2—3' broad; some are now broken, and the position of all is curiously distorted—the effects, the natives assert, of the vehement seismic disturbances in A. D. 1761. The platform is the carefully levelled surface of a low hill; it is not paved and contains nothing of interest. The main body of the temple runs in a straight line 106' from north to south, and the same distance from east to west (see Plate XIX, No. 31); the west side, however, bulges out into a

semicircle, and an additional chamber connects the pagoda with the outer wall; the substructure rises, slightly slanting, to a height of 18'; the material, is stone; then follow three cupolar superstructures one above the other; the whole is capped by a circular turret; the total height of the pagoda from the top to the platform is 84'; viewing the west side, the outlines of the temple appear distinctly; on the east side the succession of semicircular contours of the roof is broken by the dimensions of inner chambers and straight flights of staircases which lead from the platform over the outside of the building to a vaulted chamber on the top (see Plate XIX, No. 33, section of the Dukkhanthein); the inner chambers and passages of the temple are all constructed with well-fitting and cemented stones; the upper parts of the structure have, especially towards the west, protective layers of bricks, often from 10—15' thickness. Over each of the four corners of the lowest terrace stand the remains of a small circular brick turret or pagoda, solid throughout. The platform is densely overgrown with jungle, the east side excepted.

It has already been stated that a staircase leads from the platform over the east side of the temple to a room in the upper part of the structure; the only other entrance to the interior is through an opening, also on the east façade of the temple and south of the staircase; it is 8' high, 10' 10" long, and 3' 10" wide; the lintel consists of two large stone slabs laid horizontally over the sides; on each side of the entrance lie the fragments of stone images of Gotama in the usual sitting attitude (see Plate XVIII, No. 30). The passage runs 16' to the west, then 12' to the south, then 86' to the west; the latter portion widens to 6' breadth, and the roof is vaulted; the labyrinth now turns in a curve to the north; advancing 56' we met with a small aperture to the left, only 3' high and 2' wide; creeping through it we landed in a small, square and roofless room; the walls are of stone and 12' high; from the floor a stone staircase leads to the roof of the temple; fugitives acquainted with the intricacies of the dark labyrinth could easily escape from pursuers through this narrow opening. On one end of the door-sill and lintel of the opening to the chamber is a cuplike depression, intended to receive the axis of a swinging door; two men could defend the outlet of the passage into the room against all comers. On the opposite side of the room is another opening of the same dimensions as the first; it is 10' long and opens into a hall 26' from north to south and 15' from east to west (see Plate XIX, Nos. 31 and 33, plan of pagoda); the roof has fallen in and the *débris* covers the floor; the walls are also 12' high and built of large stone blocks; no images or decorative designs could be found; this portion of the building is jungle overgrown. But we return to the principal passage in the pagoda; continuing another 56' along the curve, the labyrinth then turns to the east, then 86' to the south, again 70' to the west, and a vault of 12' length landed us in a room of peculiar shape; the floor is a trapezoid approximately; the east side measures 42' and the chamber 15' across; the west wall inclines considerably towards the east side, so that the room, the floor of which is 15' broad, has a ceiling only 8' broad; the latter is slightly vaulted; to the left of the entrance the wall is sharply indented and pierced by a small loophole not more than an inch wide and 8" high, opening out on the first bend which the passage makes to the south, close to the main entrance. Leaving the room, a narrow gangway, hardly 2' broad and 4' high, leads to the second convolution; this is 10' wide, 11' high, vaulted and slightly ascending; walking 68' to the west, about 90' in a curve to the north, and again 66' to the east, we crept through a low passage 26' long with a considerable ascent and were, after having groped our way through over 700 carefully measured feet of this dismal labyrinthian passage, filled with palpable darkness, with bats, guano, spiders, centipedes, &c., not a little relieved in finding ourselves in a spacious room pervaded by solar light and breathable air. It must be mentioned that on both sides of the entire passage niches 1½' broad, 1' deep, and 2' high are sunk at regular intervals of 20' into the wall containing each a sitting stone-image of Gotama; the lintel of the niche is a horizontal stone slab; no ornamental designs of any kind were observed. From Plate XVIII, No. 30, it will be seen that the upper portion of the first terrace is honeycombed with

large holes 4' wide by 3' high; they penetrate the massive walls, sloping downward and gradually becoming narrower; they open into the passage of the outer convolution of the labyrinth; the inner orifice is square, measures only 8" all round, and is 8' above the floor of the gangway; these air-holes are now filled with rubbish. We penetrated the passages by the light of lamps; the rush of the disturbed bats extinguished the torches we tried first; we protected ourselves by holding outspread umbrellas before us as we advanced against the stream of bats.

The chamber above mentioned measures 28' from east to west and 18' from north to south; it is about 30' high; the roof is a vault slightly pointed at the apex; towards the east is a large opening 7' high, 4' 10" broad, 6' 6" long, and 10' above the floor of the chamber; two protruding stones assist the ascent. Plate XIX, No. 34, gives a view of the opening from the outside; the architrave consists of two stone slabs overtopping the sides; the lower slab is plain; the upper has on both ends a circular elevation a foot in diameter and 2" high; the surface is convexly rounded and has a depression and knob in the centre; the two slabs are surmounted by what appears to represent the outspread hood of a cobra; the small niche beneath probably held originally an image of Gotama; the circular elevations on the upper stone slab represent the dhammacakka, or "wheel of the law," symbolical of Buddhism; from this opening a stone staircase (already mentioned on page 27) 8' broad, leads over the east side of the pagoda to the platform; the staircase consists simply of a series of stone slabs resting on the sloping brick or stonework of the main building; at its lower end the staircase protrudes far into the platform (see Plate XIX, No. 33); this portion is supported by a compact mass of stones, filling the space between the wall of the pagoda and the platform underneath the steps. This is the construction of all ascents or descents mediated by stairs in this temple, with the exception of that which leads from the small chamber attached to the west side of the pagoda (see page 27) to the roof; here a series of stone slabs protrudes from out the side wall of the room; they have no other support than the firm insertion of one end of the slab into the mural work. The staircases are without rails, ballusters, or lateral walls.

On the west side of the chamber which we had reached through the inner passage a staircase of 10 steps 8' broad leads to the topmost chamber; at the foot of the ascent is on each side a square stone altar 2' high; upon it is seated a stone image of Gotama of the Mahāmuni type; in front of it lies a gilded image, 2' long, representing a human figure lying on its face, with the arms stretched out over its head and the palms of the hands joined. It is the ascetic Sumedha, who lived during the Buddhahood of Dipankara; by an act of kindness and devotion to the latter he obtained the promise from him that he (Sumedha) will in a far distant future also become a Buddha; with the appearance of Gotama Buddha this prophecy was fulfilled, for Gotama was this very same Sumedha in a former existence. The Buddhavamsa and the Jātakas (see Fansböll's Jātaka, Sumedhakathā, Vol. I, pages 2—17, or Rhys Davids' translation, pages 2—30) give full details of this event. The main points of the story are as follows. "Four asankheyyas and 100,000 cycles ago a wealthy Brahman named Sumedha dwelt in a city called Amaravatī or Amara. Addicted to study and meditation, the conviction gradually grew upon him that wordly possessions and pleasures were worthless and illusory; he divided his wealth among the Brahmans and the poor, and retired, a recluse, to the Dhammaka mountain in the Himavanta; there he acquired the power of supernatural knowledge, and while living in the bliss of the (eight) attainments, the teacher (and first Buddha) Dipankara appeared in the world; the latter, accompanied by 100,000 saints, travelling from place to place, reached the city of Ramma. The inhabitants had made great preparation for his reception, and were mending and adorning the road over which Dipankara was to walk. Sumedha had also repaired to Ramma. A small portion of the way prepared for the Buddha was not yet finished at his approach. Sumedha reflected thus: 'This day it behoves me to make a sacrifice of my life for the Buddha; let not the Blessed One walk in the mire, nay let him advance with his

'100,000 saints trampling on my body as if walking upon a bridge of jewelled planks ; this deed will be for my good and happiness.' He then loosened his hair, and spreading in the inky mire his hermit's skin mantle, roll of matted hair, and garment of bark, he lay down in the mire like a bridge of jewelled planks, with the firm resolution to become a Buddha by allowing the Buddha to walk over his outstretched body which covered the breach in the road. The blessed Dipankara having reached the spot, and beholding the hermit **Sudhema** lying in the mire, thought to himself: 'This hermit who lies here has formed the resolution to be a Buddha ; will his prayer be fulfilled or not ?' And casting forth his prescient gaze into the future, and considering, he perceived that four asankheyyas and 100,000 cycles from that time he would become a Buddha named Gotama."

The most interesting feature in this tradition is that the Arakanese believe Rarnmanagara to have been a town in the ancient kingdom of **Dhaññavati** (Arakan) ; the "Paccantadesavisaye," "in the region of the border districts," they consider as referring to their own native-land. In the history of Arakan a Ramanagara (now Ramu) is often mentioned as being within the dominions of the rulers of **Myauk-ū**. This is one of the many instances of historical after-thoughts on part of recent compilers of indigenous records. Many events and entire episodes recorded in Indian Buddhist annals as having transpired in Ramavati, Kusinanagara, Hamsavati, &c., were made to take place in Burma because a region or town of the same name (albeit of modern origin) happened to be found in it. Next to Buddha Gotama, **Dipankara** is of all other Buddhas held in the highest veneration because of his visit to Ramma. In the present Pegu district Dipankara is supplanted by the 13th Buddha Padumuttara because the Buddhavamsa states that "his city" was Hamsavati (tassa nagaram Hamsavati nāma ahosi) ; Hamsavati is the classical name of Pegu, and hence the native chroniclers inferred Padumuttara to have been a **Talaing** born in Pegu. Worthless though these inferences be, yet it is expedient to take careful cognizance of them as they explain many peculiar features and local colouring in the Buddhist pantheon and worship in Burma. In Plate XXVJII, No. 57, Sumedha is depicted as he lay prostrate on the ground to serve as a bridge ; the image has been placed upright to afford a better view of the body and features.

The thrones upon which the figures are placed consist of square-hewn stones and exhibit no decorative designs. The topmost chamber is oblong and measures 20' by 14' ; the height is 24' ; the room is ellipsoid in outline ; at the base the walls rise perpendicular to a height of 16' ; then follow four square equidistant air-holes on the south and north sides of the room ; the roof is dome-shaped ; the stones are laid in ellipsoid courses ; the stones which form the two opposite curves of the ellipse are thicker than those of the sides, which results in the ellipsis gradually passing over into a circle, narrowing in and finishing off in a rounded central stone in the apex. A few broken images of stone lie about in the chamber ; the lintel of the doorway is a stone slab laid horizontally.

The interior of this gloomy temple is throughout in good order ; nothing save a terrible earthquake or a continued bombardment can disturb the compactness of such masses of well-fitted and cemented stones mantled with thick strata of bricks ; the latter have been considerably distorted by creepers and the roots of jungle trees which forced themselves through them ; the exterior of the west side of the pagoda is completely in ruins.

No use whatever is made of this temple fortress ; the natives do not venture to enter the labyrinth ; a superstitious awe impels them to avoid even approaching it. The peculiar features of the **Dukkhanthein**, or "shrine of misery," are the absence of decorative designs, the intricate construction of the interior and the means employed to render the shrine indestructible. I know of no prototype of this probably unique structure.



## THE LEMYEKHNA PAGODA.

To the north-west of the Dukkanthein and at a distance of 150' is the Lemyekhna, or "the four-sided pagoda;" it was erected by order of King Minbin between the years A. D. 1531 and 1553. It is a square structure, with a far protruding portal towards each cardinal point (see Plate XIX, No. 32); the interior room is octagonal; in the centre of the latter is an octahedral column intended to support the circular tower erected over the centre of the roof; over each corner of the latter a smaller circular tower or pagoda has been built; the whole structure is enclosed by a wall, leaving a spacious platform, now overgrown with jungle; the exterior of the pagoda is much damaged, the interior in fairly good order.

Each side of the square of the shrine measures 52'; the portals are 13' broad and protrude 17' into the platform; the passage leading to the chamber is vaulted, 3' 10" wide, 10' high, and 20' 4" long; four stone steps lead from the outside to each entrance; the outer perpendicular walls are 20' high from the platform to the roof; the whole square is constructed of stone blocks, tightly fitting and cemented; the small turret is built of brick 7—8' high and 30' circumference round the base; they are bell-shaped. The central tower is circular, has the shape of a dome, with a circumference of 80' at the base; it is constructed of stone and appears to be massive throughout. Each side of the octagonal chamber within the square measures 16' 5". Each alternate side contains three niches 5' high, 2' 3" broad, and 1' 6" deep, holding a sitting image of Buddha of the Mahāmuni type; the other sides of the octagon have only two such niches, one on each side of the entrance; the width between the outer wall of the room and the octagonal central column, which is constructed of bricks, is 17', the height 14'; the passage has a vaulted ceiling; the sides of the column are concave, measuring 9' 7" each; in each concavity is fitted a plain stone altar, with a convex outer side 3' 6" high; nearly all the images seated on these thrones are demolished; they are representations of Gotama Buddha of the same type as those of the Shitthaung pagoda; they differ only in size; there are no ornamental designs of any kind. The platform is not paved; the enclosing wall is built of stone with a layer of bricks on it (for plan see Plate XIX, No. 32). Plate XIX, No. 35, shows the south-east corner of the temple.

At present no use is made of this pagoda; it is totally neglected.

The Andaw (see page 24), Shitthaung (see pages 20—24), and Dukkanthein pagodas are structures peculiar to Mrohaung; they can, as far as I know, not be assigned to any known prototype, not even in Pagan can a structure of this nature be found. The Ratanapôn (see page 26) may have for its pattern the ordinary Talaing pagoda, such as the Shwesandaw in Pegu city and the Shwe Dagôn pagoda in Rangoon; the Lemyekhna is an imitation of temples of a similar style common in the ancient and modern capitals of Burmese monarchs.

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We now pass over to a more modern group of pagodas in Mrohaung; their architectural style is the same as that of the ordinary Burmese temple east of the Arakan Yoma; it may be briefly described as a spire, massive throughout, rising from a circular, square, or octagonal basis, in a succession of tiers, belts, or circles, of which the upper is always narrower than the one immediately beneath it, tapering gradually off to a point at a height which is usually one and a half or twice that of the diameter of the base. Porches are attached to the sides or niches led into the wall to receive images; the whole is surmounted by a "ti" or umbrella of iron, often gilded, consisting of a number of concentric hoops or rings rising in ever-narrowing circles, finishing off in a long iron rod which rises considerably above the ti; to the upper end is often fastened a glass ball. (That glass is a non-conductor of electricity seems to have been known in Ceylon and Burma from ancient times.) The sides of the rod are barbed with pennans; the lower end pierces the topmost ring and is inserted in



a strong wooden post, which carries the ti and is perpendicularly thrust down through the apex deep into the body of the pagoda; the lower end of the pole is fitted into a hole cut through the middle of a stone slab laid horizontally on the brick or stone-work and burdened with the superincumbent weight of that portion of the spire which lies between the stone slab and the apex.

There is, however, that marked difference between the pagodas of Mrohaung and their Burmese prototype that the former are built of stone, the latter of bricks; all ornamental designs on the former are wrought on the unplastered stone, whereas on the latter decoration is executed on the plaster-coating of the bricks while it is still soft. In durability, architectural skill, and ornamentation the Mrohaung temples far surpass those on the banks of the Irrawaddy. A brick temple is ancient when 50 monsoons have passed over it and becomes a complete ruin if not repaired; the stucco must be renewed every two or three years; the stone pagodas in Mrohaung were built three and four centuries ago, and many have been totally neglected for the last 150 years; the sides of the ponderous stone blocks fit compactly and are joined with cement, thus resisting the absorption of moisture, the penetrating force of the tenacious creepers, and the roots of *figus*, which are capable of reducing a brick pagoda in a few years to a number of detached, shapeless heaps of bricks.

King Narapatigyi, who reigned between the years A. D. 1638 and 1645, and King Candassudhamma, the 23rd of the Myauk-u dynasty, who ruled between A. D. 1652 and 1684, erected the following temples,—the Tipitakataik, a receptacle for the Buddhist scriptures; the Mangalamaraung (မင်္ဂလာမာရောင်), Jinamaraung (ဇိနမာရောင်), Sakyamaraung (သဏ္ဌမာရောင်), Ratanamaraung (ရတနာမာရောင်), Lokamaraung (လောကမာရောင်), Dipayôn pagoda (ဒီပပျံးဘုရား), Limpanhmaung (လိမ်ပန်းမှောင်ဘုရား), and the Anoma shrine (အနာမဘုရား).

Of these temples the Pitakataik, the Limpanhmaung, Dipayôn, Anoma, and Mangalamaraung are situated in the same valley as the Shitthaung pagoda and to the north of the latter. About half a mile to the north of the Dukkanthein is the—

#### PITAKATAIK (ပိတကတိက).

The building was used as a depository for the Buddhist scriptures; it measures 14' from east to west and 10' from north to south; it is built entirely of stone (see Plate XX, No. 36); the base is square and the main body of the structure widens in a curved line towards the top, so that the upper part is broader and wider than the fundament; height from ground to roof 9'; the entrance, an arched passage, opens towards the east; only the north wall is now standing; the other three sides and the roof have fallen in; the latter, to judge from the shape of the stones scattered about, must originally have been a hemispherical cupola.

The Buddhist scriptures, commentaries and scholia, which Narapatigyi had received from Ceylon were deposited in this receptacle.

Plate XX, No. 36, gives the details of the decorative designs of one-half of the north side; the other half is its exact counterpart. Style of structure and ornamentation is purely Burmese; the prototype seems to be the wooden frame, decked out with carved and decorated sideboards, which holds the body of a defunct priest, or other person of note, prior to being burned or interred; such biers can be seen at nearly every funeral in Burma, and it is probable that the Arakanese copied from this model and wrought the designs on stone, in relief  $\frac{1}{2}$  an inch high; the coloured leaf-shaped tablets consist of burned clay, glazed on one side, stained in fresh bright colours, red, green, blue, yellow, white, and let into a closely fitting impression on the surface of the stone.

The building is rather top-heavy; to give stability to the upper portion, the architects constructed the base with heavy thick blocks of stone, which gradually become thinner but longer as they approach the roof, so that the uppermost course consists of only two thin slabs, the ends of which meet in the centre of the side. This precaution appears not to have had the desired effect; the roof

pressed the walls asunder, the latter falling forward, with the exception of the north wall. The construction of the building in stone is faulty throughout and impractical. There is a similar shrine, with the same exquisite carving in stone, in the Launggyet circle (see Kado shrine, Chapter III).

Fifty feet to the north of the Pitakataik is a brick wall about 4' high and 2' thick; it runs from south-east to north-west across the bottom of the valley between the base of the eastern and western hill range; the wall is very dilapidated and was erected by the Burmans during the first war with the British, after the latter had occupied the heights of Shwedaung and the palace ruins; they made their last stand behind this defence and then fled through the Chinkait gate, which closes the north side of the valley.

A few yards to the north of the walls begins the enclosure of the—

#### LIMPANHMAUNG PAGODA,

also called Limpanpyaungpara. The wall, which surrounds the spacious but now jungle-covered temple-court, is built of stone blocks; the outer surface of it is divided into square fields by a series of perpendicular lines, formed by the stones projecting an inch out of the wall; in the centre of each is a rosette, consisting, similar to those on the Pitakataik, of eight coloured clay tablets, red, yellow, blue, and green alternately, with a white centre; the diameter of the ornament is 1' 8"; the wall is still in tolerably good repair. An opening from the east and one from the west leads to the platform raised about 6' above the level of the surrounding ground; the court is not paved. The massive stone pagoda in the centre is an octagonal pyramid; each side measures at the base 33' and rises in ever-receding tiers to a height of about 120'; there is no ti at the top and not a single ornamental design on the body of the pagoda. On the first tier, in the middle of each of the eight sides, stood originally a porch consisting of two square pillars forming the sides of the porch; they are a foot broad all round and 2' 8" high; the architrave is a block of stone 5' long and 1' 5" high; this is again surmounted by a third piece 3' high; each niche contained an image of Gotama, but they have been removed. The outer surface of the appendage displays an exquisite pattern of carving in stone (see Plate XX, No. 37); the design is in the main features the same as the ornamental plaster work on shrines built by Burmans or Talaings. The pagoda has no other openings or niches; it is in fairly good order; no use of it is made at present.

Fifty steps to the north are the ruins of the *Dipayôn shrine*; the base is octagonal; the upper part has fallen down; the material is stone; the spacious temple court is surrounded by a wall in disrepair; to the east is a tank, now filled with rubbish and vegetation, and the traces of the walls of a square *sīmā* or ordination hall for Buddhist priests; nothing of interest could be found about these ruins; A stone's throw to the east is another partly ruined stone pagoda with enclosing wall; the base and first four tiers are octagonal; the next four are square and the upper circular; no ti surmounts the apex; the circumference of the pagoda measures 160'; it is devoid of all ornamentation or other objects of interest.

#### MANGALAMARAUNG PAGODA.

Half a mile to the west of the *Dipayônpara* is an octagonal solid stone spire, without porches, niches, or ornamental work; it is overgrown with dense jungle. The pagoda was built, as already stated, by Narapatigyi between the years 1638 and 1645 A. D. On the south side of the stupa are four stone slabs covered on one side with Burmese inscriptions; one is completely defaced, the other three are tolerably well preserved (see Plates XXI, XXII, and XXIII). The records bear the date B. E. 1078 and 1080 (A. D. 1720 and 1722) and were set up by King Candavijaya, the 34th of the Myauk-ū dynasty; though in Arakanese history called an usurper, he styles himself in the inscription "great-great-grandson of Narapatigyi," who erected the Mangalamaraung pagoda.

I.

သက္ကရာဇ် ၁၀၇၃ ခုတပေါင်

လဆန်းလေရက် ၄ နေ့တွင် ရွှေနန်းသင်သျှင်

တဝသျှင်စန္ဒဝိဇယရာဇာကောင်မှတော်ရတနာတေဇာရ

ဗွေကျောင်တွင် သင်္ချိုတည်တော်ပြုသည့် အနိအရေကေပိုင်တပါ

ငွေပွားအခွင်မောင်နှံသွားတွင်။ မြောက်လည်သောင်မိဒ်ခပ်ရာအနိစပ်အနောက်လည် သောင်လှင်ရန် ဖြိပ်မှုသင်္ချိုသင်္ချိုထင်စားလယ်။ တောင်လည်မြိုင်ကျော်စာသင်စားလယ်အရှေ့လည်မောင်နှံမချောင် ဟူသည့်ပရိစ္ဆေတားအတွင်တွင်နတ်မိုက်ရေမြိုင်အနိတထက်။ ။တောင်ရင်တပ်ခွင်မဟုတ်မောင်ဆွဲတွင်တောလည် ဒုရဓိသင်္ချိုကံးမြောက်လည်အမြောက်တောင်လယ်နှင့်လှ ဣချောင်အမြာအရှေ့လည်မောင်ဆွဲဖြင့်။ အနောက်လည်နောင်မုတ် လပစ်နှင့်မယ်တော်ဆယ်ယအခြား သည်ပရိစ္ဆေတားအတွင် တွင်နတ်မိုက်ရေမြိုင်အနိငါးသျှင်။ ။တောင်ရင်တပ်လောင်မည်စွင်ဟင်ခရောင်ထိုင်ရွာတွင်တောင်လည်အနိတော်ချောင်အရှေ့လည် ထက်သမားသူကြို ဆရာအနိ မြောက်နှင့်အနောက်လည်ထက်သမားသုံးကြို ခရာအနိ သည်ပရိစ္ဆေတား အတွင်တွင်နတ်မိုက်ရေမြိုင်အနိတပါ။ ။တောင်လည်စင်ရာမြောင်အရှေ့နှင့်မြောက်လည်ထက်သမားသူကြိုဆရာအနိ အနောက်လည်ဟယားချောင် သည်ပရိစ္ဆေတားအတွင်တွင်နတ်မိုက်ရေမြိုင်အနိတပါ။ ။တောင်ဥရစ်တောင်တပ်လက်ကံးရွာခွင်ကျောက်အုပ်ထုလေတော်ရွာတွင် တောင်လည်ရသနာရွာကောင် အက်အနိစပ် အရှေ့လည်သုကောင့်သူကြိုနှင့် .....မြောက်လည်မုရန္တာအနိစပ်အနောက်လည်ဝမျှောင်ချောင်ကြီးနား။ သည် ပရိစ္ဆေတားအတွင်တွင် နတ်မိုက်ရေမြိုင်အနိအပါ။ ဘောင်ဥရစ်တောင်တပ်သုကောင်ကြီးခွင်ငှက် ..... ရာတွင်။ အနောက်လှင်ရေနှင့်ချောင်တောင်လှလက်တော်ရွှေသင် ..... မြောက်လှတုတ် ..... သည်ပရိစ္ဆေတားအတွင်တထက်

II.

သက္ကရာဇ် ၁၀၃၈ ခု

တန်ခူးလ ၁၆ ဇရက်စနေသိုဝရဗွေရာ

ဇာဝါလက်တက်ပြင်ကမိအက်တွင်အရှည်ပြင်တည်ခံယ်သည့်

အိမ်သိဒ္ဓကောင်ပွက်ယသိုပြင်သွင်ကြောင်ထပ်၍တည်တော်ပြုသည့်ကောင်မှတော်ရတနာတေဇာရ ၂ သနာ သမိလယ်တပ်ကိုမြေဝေကြောင်ကုလားအတွင်ဝစ်ချီအဝင်အရှေ့တပ်ပေါင်တော် တက်ကျွန်တွင်အနေ့နှင့်ထောင်လျှပ်ပင်လယ်ကြက်လည်ပိုင်ခြည်သမာလယ်သည့်အတွင်တွင် ကျွံ ထိပ်ပြင်သန်ဈေးပေါ် ရေနစ်အသွဉ်နှစ်ဆယ်နှင့် အနောက်နိုင်ငံပေါ မှာ မြို့လှချာတွင်အနုလည်လက်ကောက်သတံချောင်တောင်လည်လောင်ကြက်ပင်လယ်အနောက်လည်မောင်လိတ်ချောင်ကြက်လည် ရတနာရွာကူသိပ်ကျောင်သမိ လယ်သည်အတွင်းတွင်အိပ် ဖြင့်ကျွံတိပ်ပြင် ဆန်ရေပေါ်ရေနစ်လယ်ဆယ်သျှင်နှင့်စပါလှတ်သမျှအကုန်ပမိန်လက်လော်သမားထုတွင်အလှူနှင့်တောင်လည်ပင်လယ်အနောက်လည်ပုသိတ်တောင်နှင့်လက်ကောက် မြောက်လည်သုတ် တထုကြိုငွေဆရာသမိလယ်သွဉ်အတွင်တွင်ကျွန် ကပ်တက်တွင်အရှေ့အနောက်မြောက်ဆယ်မျက်နှာမင်္ဂလာရွှေဝလယ် ထောင်လည်။ ထန်သမားလယ်သည်အတွင်တွင်ထုလှင်ပေါင်တု။ တလိုင်ရွာတွင်အရှေ့လမ်းပေါင် တုရှောင်မြောက်လည်ကြိမ်သင်ဇန့် အနောက်လည် မင်္ဂလာရာမသမ္ဘိုလယ်နှင့်လက်သာချောင်ဖျာ။ဘောင်လည်ပေါင်တော်သမ္ဘို လယ် တသျှင်စာတက်ပေါင်။ထုလှင်ဆယ်ထုသျှင်သုပဝါနှင့်ပေါ်လတ်သမျှအကုန်။ ။သက္ကရာဇ် ..... လဆုတ် ၇ ရက်စနေမြောက်မယ်ဆော်ဆရာကျောင်ကိုဘိတော်မင်တရား၊ရပတိကြိကောင်မှတော် ရတနာရာမကျောင်တွင်ထပ်၍တည် ခမ္ပသည့်အတိုင် ရတနာတေဇာရဗွေကျော်တွင်မြောက်မယ်တော် ..... လယ်တိုကိုမြေဝေကြောင် ....တည်တော်ပြုသည့်မြစ်ချီမုနောကြိုသဝင်မြောက်ကို တော်ရံတပ်ကျောက်ဓလှူစာတွင် အရှေ့လည်ရွှေဇာအနောက်လည်လက်ကလပ်စပ်။မြောက်လည်ဝစ်တိနုတ်။တောင်လည်တုရားအရှင်နှင့်လက်သာချောင်သည်အတွင်တွင်ကလယ် သည်နှစ်ဆယ်။အရှေ့လည်ဇာအနောက်လည်ချောင်မုရစ်တောင်လည် ကျောက်လှေကားချောင်။ မြောက်လည်သက်ချောင်သည်အတွင်တွင် ကလယ်တဆယ်ခုနှစ် သည်မြောက်လည်သန်ချောင်အရှေ့လည်သက်ချောင်ဖျားနှင့်သျှင်လှချောင်အနောက်လည် ခရားမင်း ထံတိုင်တောင်ထည်တံတိုင် ချောင်သည် အတွင်တွင်ကလယ်နှင့်သျှင်။သည်လယ်ပေါင်ထုလှင်ထက်ကိုသျှင်

III.

သက္ကရာဇ် ၁၀၈၀ ကဆုန်လဆုတ် ၇ ရက်စနေကျောင်မြို့ကျောင်ကိုဘိတော်မင်တရားနရပတိကြိကောင်မှတော်ရတနာရာမကျောင်တွင်ထပ်၍တည်ခမ္ပသည့်အတိုင်ကောင်မှတော်ရတနာတေဇာရရာမကျောင်တွင်ထပ်၍ တည်တော်ပြုသည့်မြစ်ချီမုနောကြိုဆင်တန်ခွန်တပ်မြင်မိုင်ရွာနှင့်ဟဗရာရွာတွင်အရှေ့လည်ဂဏ္ဌနဒီထောင်လည်ကန်စွန်ချောင်အနောက်လည်မင်ကန်မြောက်လည်ကင်ချောင်းသည်အတွင်တွင်ကလယ်ဆယ်သျှင်။ တောင်လည်ကန်စွန်ချောင်မြောက်လည် မြင်မိုင်ရွာချောင်အနောက်လည် နဗဝါချောင်အရှေ့လည်လှေကျော်ရွာချောင်သည်အတွင်တွင် ကလယ်သုလှသျှင်။ တောင်လည်ကန်စွန်ချောင်မြောက်လည်ဟဗရာနီလယ်အရှေ့လည်နပင်ချောင်အနောက်လည်ကပ်မိုင်ချောင်သည် အတွင်တွင်ကလယ်တသျှင်။တောင်လည်မြင်တိမ်လိမ်ပင်မြောက်လည်တန်ဆောင်ချောင်အနောက်လည်ပုရိရွှေချောင်ဖျားအရှေ့လည် မြင်မိုင်နီလယ်တောင်လည် ချောင်တက်သည်အတွင်တွင်ကလယ်တသျှင်။ အရှေ့လည်ဆိတ်ချောင်နှင့် တန်ဆောင်သမ္ဘို လယ်မြောက်လည်သစ်တဗချောင်နှင့်သောင်လှင်ရန်မြိုင်တောင်စာနီလယ်အနောက်လည်ကန်စွန်ချောင်နှင့်ကုမာရသမ္ဘို လယ်ဟောင်လည်ကုမာရသမ္ဘို သယ်သည် အတွင်တွင်ကလယ်နှစ်ဆယ်။ အရှေ့

လည်ကုမာရသင်္ချီလယ်တောင်လည်နံတက်ဆရာသင်္ချီလယ်အနောက်လည်ဆိတ်ချောင်းမြောက်လည်ကွမ်းပင်လမ်းပင်သည့်အတွင်းတွင်ကလပသုင်ချောင်းမြောက် အိမ်ရှေ့တပ်ယောပန်ဘဲလက်ယာဘက်ဘလိုင်ရွာအင်ပုတ်တွင် ဘောင်လည်နဘောင်ကျချောင်အရွှေလည်တောင်မြောက်နှင့် နောက်လည်အင်ပုတ်ချောင်းသည်အတွင်းတွင်ကလယ်ချပ်သည့်တဘက်ထဝ္ဒီပေါင်လယ်သျှည်ငါဆယ့်နှစ်သျှည်နှင့်ထပ်ပဝါ တချောင်ထဝ္ဒီ သတ္တရာဇာဝဂ္ဂာ ကဆုန်လဆုတ် ၇ ရက်ဝနေမင်ခေါင် ကျောင်းကျိပ်တေတော် နရပတိကြံစာင်မှတော် ရတနာရမ္မကျောင်းတွင်ထပ်၍ တညီဝဝ သည်အတိုင်ကောင်မှတော်ရတနာတေဇာရမ္မကျောင်းတွင်ထပ်၍တည်သည့်ဖြစ်၍အလားအတွင်းစစ်ချီ အဝင်တောင်ဥရင်တောင်တပ်.....၇ ဗာဒွင်ညွှန်ကွန်အလယ်ဦးတွင်အရွှေလည်တောင်ချောင်တောင်လည်သောက်ကြာချောင် အနောက်လည် ကြိမ်ချောင် ကြိမ်မြော် လည် သဘောသူကြံ ချောင်သည်အတွင်းတွင် ကလယ်ဆယ်သျှည်အရွှေလည် လင်သတ်ကြံချောင်အနောက်နှင့် မြောက်လည်ဝါးကျချောင်တောင်လည်ငှက်ကြံချောင်မမြင် သည့်အတွင်းတွင်ကျိပ်ရပ်သူကြံဆရာလယ်တည့်တဘက်ကျိပ်ပယ်၍ ကလယ်တဆယ့်နှစ်သျှည်" အရွှေလည်ဝါးကျချောင်တောင်လည်နိမိဒဆရာ သင်္ချီလယ်နှင့်တောင်ရွာလမ်းပင်အနောက်လည်မင်ကျိပ်လုပ်ပယ်နှင့်ဘုံပွက်ကျ.....

The inscriptions are damaged in several places; the stone is a dark gray sandstone; they are 3' 6" high by 2' 8" broad and 10" thick. The following is a translation of the text: "On day, the 7th waning of Kasôn sakkaraj 1073, the King (Candavijaya), following in the wake of his great-great-grandfather Narapatigyi, the builder of the Ratanariima monastery, erected on its site the Ratanatejo cloister. And he, for the maintenance of this monastery, set apart these lands situated in the villages of Musanagyisindan Kwuntapmyinmo (မုတနာကြံဆင်ထန်ခွန်ထပ်မြင်မိဒ်) and Habarā (ဟဗရာ),—10 paddy-fields bounded by the Kacchabhanadi (Kaladan river) on the east, by Ganzwunkyaung (ကန်စွန်ချောင်) on the south, by Mingan (မင်ကန်) on the west, and by the Ginkyaung (ကင်ချောင်) on the north, three paddy-fields bounded by the Ganzwunkyaung (ကန်စွန်ချောင်) on the south, by the Myinmoyuakyaung (မြိုင်မိုဝ်ရွာချောင်) on the north, by the Nabinkyaung (နပ်င်ချောင်) on the west, and by the Legyawyuakyaung (လေကြောရွာချောင်) on the east; one paddy-field bounded by Ganzwunkyaung (ကန်စွန်ချောင်) on the south, by Habaranlay (ဟဗရာနီလယ်) on the north, by the Nabinkyaung (နပ်င်ချောင်) on the east, by Gambaingkyauung on the west; 10 paddy-fields bounded by Byinteimlambaw, (ပြင်တိမ်လမ်ပေ) on the south, by Danbaungkyauung (တန်ဘောင်ချောင်) on the north, by Mangalarāma-utopkatthingyilay (မင်လာရာမဥထုပ်ကပ်သင်ကျီလယ်) on the west, by Nawinkyaung (နဝင်ချောင်) on the east; one paddy-field bounded by the Dawgigyawkyauung on the west, by the headwaters of the Bawshwekyauung (ပိဝ်ရွှေချောင်) on the north, by Myinbawnanlay (မြိုင်ပိဝ်နီလယ်) on the east, by the Kyaung-tet (ချောင်တေတ်) on the south; 20 paddy-fields bounded by the Zeitkyauung (ဆိတ်ချောင်) and Danbaungthingyilay (တန်ဘောင်သင်ကျီလယ်) on the east, by the Thittavakkyauung (သင်ထဝက်ချောင်) and Thaunglōnyanpyawtaungsananlay (သောင်လှန်ပန်မြိုင်တောင်စားနီလယ်) on the north, by Ganzwunkyaung (ကန်စွန်ချောင်) and Kumārathingyilay (ကုမာရသင်ကျီလယ်) on the west, and also by the Kumārathingyilay on the south; three "kyaungs" (ချောင်) of paddy-fields, bounded by Kumārathingyilay (ကုမာရသင်ကျီလယ်) on the east, by Nantetzayathingyilay (နန်တက်သရာသင်ကျီလယ်) on the south, by the Zeitkyauung (ဆိတ်ချောင်) on the west, by Gwunthibinlampit (ကွမ်သိဗင်လမ်ပင်) on the north; seven paddy-fields and one bek (တက်), bounded on the north by the Mun village Inbūttwīng (အင်ပုတ်တွင်), situated to the right of Einshyedapyawbanbi (အိမ်ရှေ့တပ်ယောပန်ဘိ), on the south by Nadaunggyakyaung (ပတောင်ကျချောင်), on the east by hills, on the north and west by Inbutkyauung (အင်ပုတ်ချောင်). These paddy-fields number in all 52 shin (သျှည်) 3 pavā (ပဝါ) and 1 kyaung (ချောင်).

"On day, the 7th waning of Kasôn sakkaraj 1080, the Ratanarāma monastery of (the king's) great-grandfather Narapatigyi and originally built by King Gaung (Min Gaunggyi ? A. D. 1206), was now rebuilt and completed within a month. The king, being engaged in war, led his army to Urittaung and encamped on the summit of the Urittaung (pagoda) hill.

"In the middle of the island (of Punnagyun), in Dawbaswīñnyun (တွင်ဗါစွင်ညွန့် ?), there are 10 paddy-fields bounded on the east by Dokyaung (တောချောင်), on the south by the Thaukkyakyaung (သောက်ကြာချောင်), on the west by the Gyeinkyaunggyi (ကြိမ်ချောင်ကြိ), on the north by the Thingabha-thugyikaung (သင်တာသူကြံချောင်); one paddy-field belonging to Kawyanthugyizaya (ကျိပ်ရန်သူကြံဆရာ) bounded on the east by the Linthatgyikyaung (လင်သတ်ကြံချောင်), on the north and west by Daga-kyaung (ငေးကျချောင်), on the south by Hnetgyikyaungmayaw (ငှက်ကြီးချောင်မပိုင်); 17 paddy-fields less

one bek (တက်); 20 paddy-fields bounded on the east by Dagyakyaung (သေးကျချောင်), on the south by the field of Nidizaya singyi (နိဒိယဆရာသင်္ခါ) and Taungyualampit (တောင်ရွာလမ်ပိတ်), on the west by Mingolôplay (မင်ဂုလ်ပလဲ) and Bônkyuekgyakyaung (ပုန်ကျွေကျချောင်), on the north by the ridge between Kyaungsaukyetho (ကျောင်မောက်ခေထီ), and Gyeckyayomo (ကြိတ်ကျရှေ့မိုဝ်)."

Translation of the second stone inscription is a continuation of the first: "These paddy-fields number 60 in all; they, together with the monasteries, pagodas, images, gardens, tanks, fruits, trees, and any sanghika property (*i.e.*, belonging jointly to the priesthood) shall not be appropriated or destroyed by others. Whosoever, be he a priest, disciple, townsman, minister, or countryman, looks on these grants with an envious eye, or, being actuated by avaricious motives, either destroys or instigates to be destroyed, may such an offender be smitten to death by the nat who keeps watch over the person of the Buddha, who is revered in the three abodes, who practised, during four asankheyyas and 100,000 kalpas, and often under adverse circumstances, the 10 paramitas beginning with Dana and ending with Upekḥā.

"Or may such an offender be killed by the nat who keeps guard over the holy molar and canine reeth (of Buddha), the Bodhi tree, and the holy shrines in heaven and earth for 5,000 years, which is the period allotted for the duration of the religion. Or may he be killed by the nat who guards and protects Buddha's disciples, the blessed Ariyas, who have attained to the Maggathānas and Phalathānas. Or may he be destroyed by Sakka, the lord who rules over Meru, Sattapanna (*Echites scholaris*), Yugandhara, the Sun, and the Moon. Or may he be killed by the four Mahārāja nats, well known to all. Or by the four Lokapala nats, who keep guard over the world of men. Or by the four Asura nats, who are fierce and false, and addicted to intoxication. Or by the other nats who keep guard over the four great islands together with the 20,000 lesser islets. May he, during the whole of the present kalpa, not be reborn even as a common ant or a red sour ant; may he not be saved though hearing the law preached by the Buddha who will appear in the future. May he be born as a being whose nature is that of the submarine stump called the Bosamsārakhāraka (ပေါသံသာခါရက). And even in this his present existence may he be afflicted with leprosy, deafness, epilepsy, hysterics, dulness of the head, dumbness, and may he suffer from the malice of other?."

The third inscription is short and the lower portion of the text is defaced: "On Saturday, the seventh waning of sakkaraj 1080 the king erected the Ratanatejorāma monastery for the abode of the preceptor of his mother, the Northern Queen; it is built on the site of the Ratanarāma monastery founded by his great-great-grandfather, the King Narapatigyi. For the maintenance of the preceptor and his disciples residing in the abovenamed monastery the following lands, forming a part of Mundawgyi (မုန္တဝဠိ), situated in Tapkyaukdahlabè (တပ်ကျွေသက်လွေတေ), near the northern pagoda, are set apart: Twenty paddy-fields bounded on the east by Shwezinga (ရွှေဇင်္ဂ), on the west by Sekkālampit (လက်ကာလမ်ပိတ်), on the north by Wapṭinat (ဝပ်တိနတ်), on the south by Paragyaw (ဘုရားကြော) and Lekthakyaung (လက်သာချောင်). Further, 17 paddy-fields, bounded on the east by Singa (ခင်္ဘာ), on the west by Yankyaung (ရန်ချောင် or မရိ), on the south by Kyaukhlega-kyaung (ကျောက်လွေကားချောင်း), on the north by Thekkyauung (သက်ချောင်). Also two paddy-fields bounded on the north by Thankyaung (သန်ချောင်), on the east by the headwaters of the Thekkyauung (သက်ချောင်) and Shinhlakyaung (ရှင်လွှချောင်), on the west by the walls of King Kara (ခရာ probably Minkhari, who reigned from A. D. 1434 to 1459; a portion of this massive wall still exists to the west of the palace), and on the south by the Tantaingkyauung (တံတိုင်ချောင်). "And these 39 paddy-fields \* \* "

So far the text is readable. Of the Ratanatejo monastery and of the many other cloisters once numerous in this valley not a trace remains. Excepting these inscriptions nothing of interest was found about the Mangalamaraung pagoda.



We return to the Dipayônpara (see map of Mrohaung) and the smaller pagoda to the east (see page 32); the latter is called Anomapara and stands on the base of the eastern hill range. The valley from this pagoda to the north gate was once the camping-ground of the Arakanese main army. The ground along the foot of the hill is levelled into a broad platform; to the east rises a projecting, steep, and rocky ridge. The platform is here and there covered with the ruins of small pagodas and image-houses; several large but mutilated stone images of Gotama were noticed; the summits are crowned with small massive shrines without porches, niches, or ornamental designs; they served as look-outs to the guards; the place is now a wild chaos of broken images, stones, demolished pedestals, pillars, etc. This spot was the scene of the fiercest struggle between the Burmans and the Arakanese. Towards the north, and nearly 3 miles from the palace, the ends of the two parallel hill-ranges converge to within a distance of about 300 feet; across the opening runs due east to west a high rampart of earth about 50' high; on it stands a stone wall, 5-6' in height and 3' thick, pierced by loopholes for small arms and cannons; it gives additional strength to the defence. Beyond it is the Panzemraung, a dismal morass (see map of Mrohaung), which stretches in a be wline from the north-west side of the town to the north-east; on the opposite side it is lined by low ranges of hills, leaving a flat-bottomed valley half a mile broad, covered with water through the rainy season; in the hot season it is a fever-breeding, pestilential swamp, where even buffaloes refuse to wallow; the natives also shun the place. Until the beginning of the 15th century a branch of the Lemro river flew through this valley; King Minkhari, who reigned during the years A.D. 1434—1459, erected extensive embankments to the north-east of the town, stopping the influx of the river.

Close to the north side of the wall which connects the two hill ranges lie two stone slabs; one is 4' 2" high, 2' 4" broad, and 8" thick, the other 5' 8" by 2' 4" and 8" thick; they are inscribed on one side only; the inscription is an equilateral square, subdivided into 91 smaller fields, each containing one or two numerals; the key to the meaning of the inscriptions is lost. In Plate No. XXX a copy is given; under each Burmese numeral I have added the English equivalent; the upper right corner of the first stone is broken off and four fields with it.

On the eastern base of the hill, on which the Udarit—now often called the Kharit pagoda—stands, the inhabitants of Mrohaung have erected a cluster of small pagodas of the modern Burmese type; here they worship; but all the shrines situated in the valley to the north of Mrohaung have been abandoned and totally neglected since the Burmese invasion (A.D. 1782). The old monasteries have all disappeared; the orchards and paddy-fields, into which the bottom of the valley had been converted, are now for the greatest part overgrown with jungle; the numerous wells and tanks are in a dilapidated condition; the whole valley is a desolate wilderness.

We return to the palace and then take the jungle path, which runs in a north-easterly direction along the base of low hills to the north. At a distance of a mile and a half rises the—

#### SAKYAMARAUNG PAGODA (ဆကြိမာဝရ်အောင်ဘုရား).

The erection of this stupa is ascribed to King Candasudhamma, the 23rd of the Myauk-ū dynasty; he reigned between the years A.D. 1652 and 1684. Plate XXIV, Nos. 41 and 42, gives the ground plan and photograph of the pagoda. The outline of the base is peculiar and probably the only instance of the kind in Lower Burma; it represents eight braces joined to an irregular octagon, the braces forming the sides on the four cardinal points are wider than the intermediate ones. From the first tier upward the structure becomes octagonal: the sides over the four main braces pass into a straight line, those over the intermediate braces into a chevroned or zigzag design; after the ninth tier the outline of the spire becomes circular and continues so to the top; a ti appears to have originally surmounted it, since the ti-yo ("umbrella bone") is still seen protruding out of the apex of the stupa.

On each **side** of the second and third tier stands a niche, or rather a porch, containing a sitting stone image of Gotarna.. The face of the porch exhibits ornamental designs similar to those of the Limpanpyaungpara (see Plate XXI, No. 37).

The circumference of the pagoda measures at the base 280'; the whole structure is solid stone work throughout and still in a fairly good state of preservation. The spacious temple court contains no other building or other object of interest; it is overgrown with reeds; the enclosing stone wall of simple construction has an opening towards the east and west, and is still well preserved; no worship.

Half a mile to the north of the Sakyamaraung is the—

#### RATANAMARAUNGPARA (ရတနာမာရ်အောင်ဘုရား).

This pagoda is also ascribed to King Candasudharnrna (A.D. 1652—1684). It is a solid stone structure, octagonal from the base to the top, and measures round the base 344'; there are no niches, porches, openings; or decorative designs on the main body of the stupa. To the east is a small square building with a protruding portal; the passage to the interior chamber is arched; the latter square with vaulted roof; in the background is seated a stone image of Gotama, 8' high, of the ordinary Mahāmuni type; the image-house is constructed of a block of sandstone and is still in good order. In the north-west corner of the enclosure is an oblong quadrangular thein (sima), 36' long and 22' broad; the roof is vaulted, but partly in ruin. The inner chamber, which is likewise vaulted, has a stone floor; through its centre runs longitudinally a stone groove, 2' wide and 8' deep. This shrine, which contains no images and exhibits no ornamentic, is said to have served as a confessional to Buddhist nuns; the groove was filled with water and the nuns made their fortnightly confessions over the water to the priest standing on the other side of the groove. There are a few other small shrines on the platform and neighbourhood, but they are completely ruined. (Photograph on Plate XXIV, No. 43, represents the pagoda from the south-west corner of the enclosing wall.) The temple court is covered with jungle; the central pagoda is in fairly good state of preservation; the ti has fallen down.

To the east of the palace are the Alaysè and Thayetôp villages; on the surrounding low but steep hills stand small stone pagodas, octagonal or square at the base, constructed of stone and usually provided with a small porch facing the east. These shrines were constructed by order of King Minbin, whose royal title was Sīrisuriyacandamahādhammarājā; he is the 12th of the Myauk-a kings and reigned between the years A. D. 1531 and 1553. Near Thayetôp (1½ miles from the palace) is the Nibbuddhapabbata, with the ruins of the small Nibbuddha shrine on its summit; close to it is a roughly hewn stone slab 3' high, 1' 6" broad, and 8" thick; one surface is covered with what appears to be Burmese letters intertwined in wild confusion (see Plate No. XXV). I fear the inscription is undecipherable, if indeed it purports to be a written record; the letters are only about four centuries old and appear to be the work of a novice, who utterly failed in his attempt to write Burmese characters.

To the south-east of Alaysèyua (¾ mile east of the palace) rises the steep Shtvedaung hill crowned by the Shwedaung pagoda; the latter is circular from base to apex; the ti has fallen down and the shrine, unimportant in itself, has much suffered from shots. Here the Burmans had, during the first Anglo-Burmese war, erected some earthworks well mounted with guns, which inflicted some loss upon the British forces; portions of the earthworks are still standing.

Half a mile due north of the Shwedaungpara is another small hill; the sides are covered with stones that once formed part of an ancient Hindu shrine crowning the top; on the latter are a number of stone sculptures appertaining to the Hindu pantheon; they constituted the contents of



the temple. The hill is called the Wuntitaung (or Wantitaung) and the shrine Wunticetī; the latter is of unknown age. In native records it is first mentioned in connection with King Amrathu, son of Candadevī; he was a chief of the Mru tribe and is said to have erected a palace on the Gyet-tharetaung in Myauk-ū (Mrohaung) in the year B. E. 320, A. D. 958.

The sculptures are much damaged. The central piece is a female figure, standing; the head is wanting; the arms hang down by the sides; the palm of either hand rests on a smaller naked figure in squatting attitude; the body of the latter is human, the head apparently that of a monkey; heavy bangles cover the wrists and ankles; a narrow strip of cloth is fastened to the loins, otherwise the whole figure is nude; it is 2' 3" high and 1' 5" across the shoulders; the base of the pedestal rests in a massive stone socket; the statue is coarsely hewn out of dark sandstone; the fingers and toes are brought out by four incised lines of the same length and running parallel, so that even the thumb is not distinguished by its position and size. The figure is in high-relief.

To the left is a small stone image, 10" high, in demi-relief; it appears to represent a female figure to judge from the high head-dress, the long pendants in the ears, and the necklace; the left hand holds a long staff with an ornamental conch-like top; the image is too much damaged to distinguish details and is besides not well finished.

To the right hand is a stone slab 2' 8" high and 2' 2" broad; six figures are cut out in demi-relief: the central and highest is the image of a female deity standing upright on the back of a bull; she wears a simple dress round the loins; the hair is bound in a knot on the top of the head; the face is well rounded, the nose prominent, the eyes straight, the cheek bones not protruding; no other characteristics can be distinguished, the surface of the stone being much corroded by exposure. To the right is a male figure, only a foot high; the left leg is bent, the left hand rests on the knee, the outstretched arm supporting the weight of the body; the leg from the knee downward is drawn under the body; the right knee is raised; it is nearly a squatting posture, but the knees are turned outward; a strip of cover hangs over the lower part of the abdomen; he squats on the back of what appears to be a horse. To the left of the central image is a female figure somewhat smaller, but in all other features identical with its neighbour; beneath its feet is a winged creature in flying attitude, with a human body and a monkey's head; the hands are joined over the breast in the attitude of paying homage.

Next follow two smaller stone images; they are much injured and almost defaced; one appears to represent Buddha sitting cross-legged, with his right hand over the right knee, the left resting in his lap. The other depicts a human figure squatting in adoring attitude. The last group is again a large stone slab, 3' 4" high and 2' 8" broad; it exhibits two female and one male figure, the image of a bull, a horse, and a winged monkey-headed being, all in the same relative position as on the other stone slab.

Close to the images lies a stone, 5' 8" long and 2' 8" high with a badly executed Burmese inscription, bearing the date B. E. 883 (A. D. 1521); the letters are partly defaced (see Plate XXVI, No. 47) and record, it appears, the repair of the temple. The inscription reads thus: သကြာသွင်ရာသွင် ဆေသျှိသတိဝိသ်.....လဆ်.....ဂုဏ်ဗတုနိတွင်းလောင်သွင်က...နဝမဟာရာဇေါ သွင် ဝံတိ.....ပျဉ်..... မင်း.....တံ.....ကမ္ဘလ်ကျောက်(ဝေး). "In the year sakkaraj 883, on the day of the waxing moon of February in Batuna (?), the Lord Mahārāja eight Wunti (temple) repaired (by the) King again; the inscription....."

King Minrāja reigned at Myauk-ū at the time indicated by the inscription; we can gather from the latter that the Wunti shrine was repaired by his order and that he caused his good deed to be recorded as indicated.

This inscription is one of the oldest Burmese records found in Arakan. The peculiarities in spelling are those of the contemporary Talaing-Burmese inscriptions : သကြံ from the Sanskrit sakra-rājā (Pali sakkarājā) ; ခြံ (eight) for the modern ရှံ ; ဆေ (ten) for ဆယ် ; သို (three) for သုံး ; ထမိင်တွဲ for ထမိင်တွဲ ; လဆံ (waxing moon) for လဆန်း ; သြင် for ရှင် ; ဖြည့် (to repair) for ဖျင် ; မင် (king) for မင်း ; ကမ္ဘည်း (inscription). The Shwe Dagôn inscriptions, engraved in the year B. E. 885 (A. D. 1523) spell the above word in the same way.

But the technical execution of the Wunti and other records of the same date is very imperfect and clumsy when compared with the high finish of Burmese and Talaing inscriptions east of the Yoma of even an earlier date. The Burmese alphabet began to be used in Arakan at the beginning of the 15th century.

The shrine is, as already stated a complete ruin ; the images have suffered much from shots and exposure to the weather ; the hill is covered with jungle and the existence of these interesting ancient relics is now hardly known to even the natives of the place. They ought to be preserved by removing and bringing them under shelter.

Two and a half miles to the east-south-east of the palace is another non-Buddhistic temple. It is a Mahomedan mosque, called SANTIKAN, built by the followers of King Minzawmwun after he had returned from 24 years of exile in the Suratan (Sultan) country (from A. D. 1406 to 1430). South of the road which leads to Alaysèyua are two large tanks with stone embankments ; between them is the mosque surrounded by a stone wall 4' high. The temple court measures 65' from north to south and 82' from east to west (for plan of building and photograph see Plate XXVII, Nos. 49 and 50). The shrine is a rectangular structure with 33' front and a length of 47' ; it consists of an ante-room which occupies the whole breadth of the east front 33' by a depth of only 9'. A passage, 6' high, 3' 3" broad, leads from the north, south, and east to the ante-room ; the walls are 4' 8" thick ; the passage is vaulted ; the arch consist of a series of wedge-shaped stones ; the room is also vaulted, but outside the roof over it is a slanting plane from the cupola of the central chamber to the eastern front wall of the building, which is only 9' high. Through the centre of the west side of the ante-room a passage, 3' wide, 6' high, and 6' 10" long, and also vaulted, brings us to the principal chamber ; it measures 19' on each side ; a narrow opening in the north and south walls admits some light ; on the west side a semicircular niche, 2' wide across the opening, 1' deep, and 5' high, is let into the wall, but it contains nothing. The ceiling is a hemispherical low cupola constructed on the same principle as the domes in the Shitthaung and Dukkanthein pagodas.

The whole shrine is built of well-cut stone blocks, the floors inclusive, but it is absolutely bare of all decorative designs or anything else of interest. The temple has of late years been put to some extent in repair by Mahomedan tradesmen of Mrohaung and is now in their custody ; a Mus-sulman lives on the premises to keep them in order ; it is now used as a house of worship.

To the north of the Santikan mosque, between the road and the Krakaunlaungmraung (see map of Mrohaung) lies a stone slab, 6' 4" long, 2' 4" broad, and 10" thick ; the upper half of one side contains in demi-relief the sitting image of a Buddha, the lower half contains the following short Burmese inscription :—

သကြံ ၉၅၅ခု တမိင်တွဲလဆန်းငါးရက်နေ့ နဂါးမင်းကြီးက မိန်းတပ်မူသောဝါ ဆိုလက္ခဏာအလိုတော်ပြည့်မည်ဟုနိမိတ်မှန်သောကြောင့် ပုဏ္ဏမဏိတော်ကိုကိုင်ပြီး နာထွေးတိန် ဒုသော ရေးမာဒောအဝင်၌သွတ်ပဝါထူတော်မူည့်လဲကိုး။ သာမိင်မြို့ဆက်တစ်ဖုန် ကံပဲထည်၍ တောင်ဒောမါနောဇ္ဈာန်စံယောက်သသိချည်သကျသပေါက်ထင်မြင်သတောင်သမ္ဘဝမယုပိဏ္ဍိ။

“ On the 5th waxing of Tabodwè sakkaraj 955 (A. D. 1594) King Narādhpati, the lord of the palace, declared that in the month of Wazo his wish would be fulfilled. He therefore gave away in charity to his Punna (Brahman) Manidaw 5 shins and 1 pavā of paddy-land situated in Hinduthoromohno near the Kinbrin (လင်ပြင် Arak. Kanbrang). His Majesty hopes that these lands will con-

tinue for all time to come (as heritage to the donee). He also gave away in charity his two attendants.....to be in future regarded as slaves on the religious establishment he now founds."

Narādhīpātī is known in Arakanese history as Minrājagyi, who ascended the throne in the year B. E. 955 (A. D. 1504) and reigned till A. D. 1612; "his wish to be fulfilled" has probably reference to his anticipated ascension; the grant is apparently made to his Brahman astrologer, who drew his horoscope and predicted the event.

The inscription uses, like the records of the Burmans and Talaings of the same period, no signs for the light (aukmyit) and the heavy accent (shyebauk); သွင် stands for သွင် (lord); ဇန်နဝါရီ for ဇန်နဝါရီ (February); ဇူလိုင် for ဇူလိုင် (July); ဆို for ဆို (to speak); ကို for ကို (particle); နှစ် for နှစ် (two). The letters are badly and irregularly engraved, but still well preserved; the stone lies in the open field, which is now not cultivated or claimed as a grant. Kanbrang (Ginbyin) was a village a mile to the south-east of the Santikan, near the present Paungdôkprang.

### JINAMARAUNG PAGODA.

The name (ဇိနမာရောင်ဘုရား) implies the shrine where Jina (Buddha) overcomes (အောင်) the King of Death (Māra). It was erected by King Candasudhamma between the years A. D. 1652 and 1684. The pagoda stands on a low steep hill, half a mile to the south of the palace; a dilapidated brick staircase leads over the eastern and western slopes; the temple court is surrounded by a quadrangular wall, also made of bricks; the platform is overgrown with jungle. The stupa is octagonal and measures 296' round the base. Towards the east is a porch, which leads to a chamber occupying the centre of the pagoda. The façade of the porch is 13' 4" wide and 16' 12" high; length of passage 17' 2", height 13' 4", width 5' 2"; the central room is 13' 4" wide, 15' 7" long, and 18' high; the centre of the west side of the chamber has an altar (pallin) constructed with roughly hewn stone blocks without ornamental designs; upon it are seated three stone images of Gotama in sitting attitude; they are all broken; the ceiling is vaulted. The façade of the porch exhibits some good carving in stone (see Plate XXVII, No. 51); the frontispiece, minus the vaulted passage and opening, is repeated on the second, third, and fourth tiers of the pagoda in a straight ascending line. In the centre of each of the eight sides on the first tier stood originally smaller niches with the same carving and construction as exhibited on the principal niche to the east; they originally contained images, but they have been removed. Each of the eight corners of the pagoda is protected by a lion or griffin; the body is double (see Plate XXVII, No. 54); the single head shows fierce whiskers and a long beard.

The clumsy figure is cut out of a single block of sandstone; the height of the front is 3' and the breadth across the hindquarters 9'; among the natives it is called "Sihamanussa," or "lion-man;" its prototype is probably a similar sculpture found near old Talaing pagodas in the Amherst district, especially in Ayetthima and Taikkula. At the latter place the first Buddhist missionaries, Sona and Uttara, are supposed to have landed two centuries before Christ; they met with opposition; an ogress, who with her retinue subsisted on human flesh, threatened to kill and devour the inhabitants of the town. "Manussā," records the Kalyāṇi inscriptions, "tam disvā bhitatasitā viravanti; tada "dve therā ativiya bhayānake rakkhasī sīhāsadisekasisadvidhābhūtasīhakāye disvā tato rakkhasaganā "te digune attabhāve māpetvā anubandhitvā ruddhāpesum; atha te pisacā te therāmapite dvigune "attabhāve disvā 'mayam p'īdāni imesam bhakkhā bhavissāmā'ti bhitā samuddābhīmukadhavimsu ".....sabbesam abhinavajata darakanan ca rakkhasaranivarana ttham bhuje va panne va tada therama- "pitattabhavarūpam likkhitvā sīse paridhapayimsu; nagarassa ca pacinuttaradisabhāge girimattake "therāmapitattabhāvam pamsīlamayam katvā dhapayimsu; tam rūpam yāvajjatanā dissati."

"The men, seeing her, cried out with fear. Then the two Theras, seeing that the ogress (with her attendants) had assumed the surpassingly frightful appearance of lions, of which each had one head and two bodies, created by their magical power monsters of the same frightful appearance, but twice the number of those accompanying the ogress; they closed in upon them and obstructed their further progress. When the *pisācas* saw themselves confronted by double their own number of like monsters created by the Theras, they cried out 'we shall be devoured by them,' and fled frightened towards the sea.....To shield all newborn infants from the danger of the ogress, bracelets or (palm) leaves, on which were traced the supernatural appearance (the lion with two bodies) created by the Theras, were placed on their heads; a stone on which the same figure was sculptured was set up on the top of the hill upon which stood the north-eastern portion of the town; this stone may be seen to this day."

Among the Talaings the children even now wear a circular flat piece of silver or tin fastened with a string round the neck and with the double-bodied lion traced upon it. The Sihamanussa of the Jinamaraung pagoda is, I believe, the only one of the kind in Arakan.

The shrine is constructed entirely of stone and is surmounted by an iron ti still in passably good order; the *garbha* has been broken in at several places and looted. The pagoda is totally neglected and no longer used for worship.

Close by are two small brick pagodas, one octagonal, the other square, with a small porch to the east; in front of one stands an altar (pallin) upon which offerings were placed; it is 3' high and cut out of a single block of stone (see Plate XXVII, No. 53); nothing else worthy of note was found. South-west of the palacé, at a distance of half a mile, is the ancient *Môkdaw* pagoda now completely demolished; nothing but the octagonal stone basement and a few broken images remain. Crossing the Zekyaung a low range of hills rises; the summits are crowned with small pagodas of ordinary type and without interest. Close to the bank of the creek, right opposite the *Môkdaw* pagoda, stands a large stone image of Buddha sitting cross-legged on a throne constructed of blocks of stone; the image is of the usual *Mahāmuni* type; it measures 10' 6" in height (without the throne) and 7' 6" from knee to knee; no ornamental designs; the body of the stone image is hollow and opens at the back by removing a square stone slab inserted in the aperture; the front of the altar bears the following inscription in Burmese:

သက္ကရာဇ် ၇၃၁ ခု..... "In the year 857 Zo Min"..... the rest is defaced. The inscription consists of only one line. King Zo Mingathu governed in Mrohaung from the year B. E. 856 to 863 (A. D. 1494 to 1501). In the immediate neighbourhood are the dilapidated remains of small shrines of no importance.

To the west of the palace are also numerous temples, most of them in ruins; the terrain is intersected by many creeks. Ten minutes' walk brings us to the *Wazè* village; an ancient stone wall, called the *Khariyo* from its constructor *Minkhari* (B. E. 796—821, A. D. 1434—1459), extends about 400' from east to west; in many places it is 40—50' high, with a broad rampart on the top 10—15' across; it is built of stone. On the north side of the wall is the large *Pônwa* tank; west of the *Wazè* village rises a narrow, steep, and rocky ridge, with five small stone pagodas on the top, all more or less in ruins and architecturally of no interest. The central stupa has a small porch facing the east; tradition reports that the bone of the fourth finger of Gotama is here enshrined, and is therefore called *Lekkhyodattara*; a steep staircase, 5' broad and constructed of bricks, leads from the base of the hill to the summit.

On the *Peinnegun*, another small hill to the north-west of the *Wazè* village, is the *Kotanzi* pagoda, so called from its founder, a Burmese official of the last century; the stupa is solid throughout, square at the base, pyramid type, small, and unimportant. The north-west base of the hill is covered with the ruins of buildings of small dimensions; amongst them the *Shwegyathein* deserves mention

for the stone carving over the **façade** of the temple (see Plate XXVIII, No. 55). The **image** shrine was **built** by King Candasudhamma (A. D. 1652—1684); it is a small square structure of stone, measuring 18' from east to west and 15' from north to south; the roof has fallen in; the height of the walls is 16'. To the east protrudes a porch, 15' long, 14' high, with an arched passage (14' long, 4. 2" wide, and 10' high) leading to the image-room measuring 13' by 10' 8"; on the west side of the chamber is a large stone image of Buddha 6' high, sitting cross-legged on a roughly hewn stone altar; it is of the ordinary **Mahāmuni** type. The **façade** of the porch is cut into **ornamental** designs; the pillar, so rare in Arakan, appears here at least in conception; on each side of the entrance a pillar stands out in bas-relief an inch high; the nature of the ornamental design above the capital is unfortunately no longer discernible. No use is at present made of the shrine, which is fast falling to pieces.

West of the Shwegyathein is the Byinzè village, and north of the latter the Kyaukyityua; between the two villages is the *Lokamu pagoda* or the Lokamaraungpara (လောကမာရ်အောင်ဘုရား). This temple was also built by Candasudhamma (A. D. 1652—1684). In the spacious temple court, shaded by mango and tamarind trees, the pilgrims used to assemble who intended to visit the &—tant **Mahāmuni** pagoda (48 miles north); the old road to Vaisali and **Mahāmuni** begins here.

The shrine is constructed of stone blocks, well hewn and cemented; it is square at the base, each side measuring 74'; the first four tiers are also square; in the centre of each side of the tiers stands a porch containing an image of Buddha; the sides of the porch are stone slabs; the architrave is similar to that of the Linpanpyaung pagoda (see Plate XXVIII, No. 56); there are traces of ornamental designs over the surface of the porches. Unfortunately the villagers have during recent repairs covered the outside of the pagoda with plaster and then whitewashed the whole; the decorative designs have thereby become obliterated. Over each corner of the first four tiers stands a small circular pagoda, solid, and without niches or appendages; the lowest is 10' high, that on the last of the four belts only 4'. From the **garbha** upward the central spire is circular; the apex is crowned with an iron ti once gilded and still in passably good order.

The east **façade** of the pagoda has a portal 20' high, protruding 2' from the main wall; a vaulted passage, 4' 8" wide, 16' high, and 29' long leads to a chamber in the centre of the pagoda; it contains a stone image of Buddha 7' high, sitting cross-legged on a plain stone altar; the ceiling is a hemispherical dome; the apex is 16' from the ground.

In front of the entrance a large bamboo shed has lately been erected; towards the enclosing stone wall the temple court is overgrown with jungle. The Locamu and Parabo pagodas are the only temples built in Mrohaung during the reign of Arakanese kings which still receive some attention and care from the present inhabitants of the place; they worship here occasionally; it is to be regretted that the deteriorated taste of the present generation induced the natives to hide the tasteful decorative designs on the porches under plaster and whitewash.

Crossing the Parabokyaung we reach another group of pagodas and image-houses; most of them in ruins. The largest and most important is the—

### PARABO PAGODA

(also spelled **Parabaw**) standing on the bank of the tidal creek. The temple was built by **Minrājagyi**, the 17th king of the Myauk-ū dynasty, in the year B.E. 965, and was repaired by the first Burmese Myowun of Mrohaung in the year 1786. It is constructed of bricks; the base is a square; the walls rise perpendicular to a height of 20'; then follow four tiers, one above the other, a circular dome-shaped **garbha**, and then a succession of 12 concentric bells or rings, gradually tapering off to a point; a rusty iron ti surmounts the whole; the entire structure is 70' high; the east side of the square base measures 48'. To the north, east, and south a portal protrudes; a passage with a pointed arch

leads to a central room ; a throne is built against the **west** wall of the chamber and on it is seated a large stone image of Buddha of the ordinary **Mahāmuni** type. A number of smaller stone and **wooden images** are grouped around the central figure ; they represent Buddhas, male and female **Rahans** (see Plate XXVIII, No. 57) ; one exhibits the prostrate figure (in the photograph set up straight to admit a view of the face and habiliment) of the Brahman Sumedha in the act of bridging over the unfinished portion of the **way** over which the Buddha Dipankara was to walk ; **the details** of this tradition have been given on page 28. On the temple court stand a **few** small pagodas of modern Burmese type lately erected by the inhabitants of the **Pinzè** village. On each side of the three entrances is seated a stone image of Gotama, 3-4' high, on a plain stone or brick pedestal. In front of the east entrance rises a cone, 15' high and 8' round the base ; it is cut out of a single block of stone ; the surface is divided into a series of belts **girdling** the stone ; each band is subdivided into a number of small fields containing in bas-relief images of Buddha in standing and sitting attitude. A similar monument is found close to a monastery on the south-side of the **Prome** pagoda hill. The temple court is partly paved with bricks and in good order ; this shrine is now usually visited by pilgrims to the **Mahāmuni** pagoda, who also have of late effected some repairs. The **principal** entrance to the platform is guarded by two griffins of the modern Burmese type.

An ordination hall for priests stood originally outside and to the east of the enclosure to the Parabo pagoda ; nothing now is left of it except traces of the wall and a few stone images of Buddha ; the same must be said of the other ruins in the neighbourhood. There are also six small pagodas along the bank of the creek ; they were lately built by the natives, and all that can be said of them is that they are conical heaps of bricks plastered over and whitewashed.

There are a number of **small** pagodas in Mrohaung, which are of no interest ; they are diminutive imitations of the Mangalamaraung pagoda (see page 32)—massive stone-work throughout, with a porch to the east ; their history and **even** their very names are forgotten. Plate XXIX, No. 58, shows a copper-plate inscription found by a native of Mrohaung in an old pagoda ; the plate is 8" long by 4" broad ; it is very much corroded and only a part of the legend is readable. Nos. 59 and 60 exhibit the characters on the stone-slabs (see page 36).

Plates XXX and XXXI **show** photographs of Arakanese cannons and inscriptions **thereon**, captured by the Burmans at the close of the last century ; they were found in the arsenal of **King** Thebaw.

Myauk-U has at all times been an unhealthy place ; the plain on which the **city** now stands has in ancient times often been selected as a site for a capital, but as often abandoned owing, as the **Arakanese** chronicles state, to "men, elephants, horses, and cattle **dying** of pestilential fever." Kings Minzawmwun and Min Khari had extensive bunds erected, extending between the **Parabo** chaung and the Lemro river (see map of Myauk-U) ; they were to regulate the influx and efflux of the tides from both the Kaladan and Lemro. The Lasuguen, Anoma, and **Kassapa** lakes are beautiful sheets of sweet water ; originally they were three deep valleys, with very precipitous hills between them, and opened towards the north. Minzawmwun had the apertures closed by immense bonds (see map), which retained the surface-water of the monsoon **pouring** down from the hills ; the brackish water of the plains and swamps around could not contaminate these lakes ; superstition **prevents** the natives of today to make any use of these artificial lakes.

# ARAKAN

## III.—LAUNGGYET, MINBYA, URITTAUNG, AKYAB, AND SANDOWAY.



## CHAPTER III.—MAHĀTI (မဟာတိ).

The Mahāti pagoda stands on a low hill at the junction of the Launggyet creek and the Bawmyit (မောင်မြစ်), in the Launggyet circle of the Mrohaung township, Akyab district, 10 miles south of Myauk-ū. The Bawzotaung and Maungshwetaung hills, which in their northern bifurcation hold the Lekzin, Anoma, and Kassapa lakes, run south-south-east, and are surrounded on the east and west by dismal swamps; on the southernmost spur stands the Kyauknyo or Mahāti shrine and image; an old road paved with stone-blocks follows the western base of the hill range connecting Mahāti and the intermediate villages directly with Mrohaung.

The ridge, which has three summits, is known in the old history of Arakan as the Cūlapabbata. Each of the three hillocks is crowned by a shrine; the northernmost, a mile to the north of the Mahāti village, is of ancient date, being the remains of the Paungdawdhāt (ပေါင်တော်ခေါတ်) pagoda, erected by Cūlataingcandra in the year 316 B.E. (954 A.D.). According to tradition the famous Ānandathera passed one of his former existences on this hill as a hermit; his thigh-bone was found there and a shrine erected over it; in the year 953 B.E. (1591 A.D.) the sthupa was repaired by Minpalaung, the 16th ruler of the Myauk-ū dynasty; an inscription (see Plate No. XXXII) dated 953 B.E. records the meritorious deed and the grants of paddy-fields and other benefices in support of the monasteries attached to the pagoda; the letters and the language are Burmese; the former are irregular and partly defaced; the inscription, as far as it can be read, runs thus: သက္ကတိ ၉၅၃ ခုလဆုလဟောင်ရွှန် နဂုဏ်သောက်ကြား.....မှိုက် အုရင်မင်ဖလောင်သူ အုရင်မင်စကြာသတတောသောသစ်လုးတုံချောင်တွင် .....လမ်စင်ပြတော်တွင်တည့်ထ.....ကလုပ်.....မြောက်တောတွင်ပုပဝါလုပ်မိထိုသို့တွင်.....ကြချောင်တွင်တည့်ထုပ် .....တွင်တည့်ထုပ်လုပ်တမက်လုပ်သေ.....ကတည့်ထုပ်ခွာတည့်ပုပဝါလမ် .....ဆဲတည့်ပုပဝါ လုပ်မိသ်အဝေါဟိထေသောကြောင် အုရင်မင်ဖလောင်သ်ပေါင်တော်အပါးရေဇ္ဇာကွင်တွင်မင်သို့တိုက်ဖေ .....သစ်တေတော.....ထဲ .....တိုင် .....မိလာသ်ကား တောင်မောင်ထရပ်တလေဝါထိုင်၍ပေလ၊ သ်စေတိ.....အပါတွင်လဲ.....ထ.....တမက်လုပ်ပါဇ.....The stone records that Minpalaung restored the pagoda in the year B. E. 953 and mentions the paddy-field and other grants bestowed upon the monasteries and their inmates entrusted with the keeping-up of the pagoda and its premises. The pagoda itself is completely in ruins, nothing being left save a formless heap of stones and a few broken images of Buddha; the shrine was but a small one. The Mahāti pagoda stands on the central hill which rises behind the village of the same name; an old road, paved with stone slabs of various sizes and here and there with bricks, leads from the river bank to the hill; at the base of the latter are large tanks walled in with stones or bricks; a staircase of 52 steps, 8' broad, with lateral walls 7' high, connects the road with the platform of the pagoda. The latter is a square structure (see Plate No. XXXII, Nos. 65 and 66) with a protruding portal towards the east and a central chamber; each side of the square measures 25' 2"; the walls rise perpendicular to a height of 12'; then follow three tiers of bricks also square, with indented corners, gradually narrowing-in as they rise one above the other; the structure finishes off in a circular garbha and an iron ti gilded; the entire sthupa is 40' high; the porch to the east protrudes 6' 8"; it is 11' high in front; a vaulted passage 4' wide, 8' high, and 12' 2" long leads to the central square room; each side measures 15'; at a height of 12' the walls begin to converge and meet in an apex 18' above the floor of the chamber. The vault of the passage and the ceiling of the chamber is constructed on a principle different from the one followed in the construction of the vaults and cupolas in Mrohaung; in the former the arch is formed by allowing the end of each succeeding brick to overtop the one immediately beneath it by about an inch till the two sides finally meet. This mode of building arches has been adopted from the Burmans and Talaings; vaults and roofs thus constructed have little stability as the superincumbent weight lies upon the arch without the perpendicular sides sharing much in resisting the stress. On the west side of the

chamber is a pedestal 2' high, 14' 10" broad, and 8' thick, apparently cut out of a solid stone block ; its outline is circular ; the front side is smooth, the other parts roughly hewn without any ornamental design on either. The stone image seated on the pallin is of the ordinary Mahāmuni type ; it measures 7' 9" from knee to knee and 8' in height ; it is gilded all over.

The shrine as it now stands is only 40 years old, it having been built by two merchants of Akyab, Maung Maung and his son Maung Shwe Po. During the first Anglo-Burman war the Burmans, to guard the approach to Mrohaung, had taken up a position on the hill ; during the engagement with the British forces the temple was destroyed and the image much damaged. The sides of the hill are covered with the fragments of images, stone inscriptions, and the débris of the old pagoda. The new shrine is built of bricks and covered with plaster ; no ornamental designs except a waving line round the garbha and an egg-and-tongue design near the ti, all traced in plaster.

The platform spreads over the whole of the levelled surface of the hill ; it appears once to have been paved with stone-slabs and bricks ; the wall which surrounds the temple court is dilapidated and the latter covered in most places with the ruins of small pagodas and image-houses. Two new but unimportant pagodas have been erected on the same temple court to the south of the Mahāti ; they are built of bricks covered with plaster and whitewashed ; one is circular at the base, the other two square, but show no decorative designs (see Plate No. XXXIII, No. 66). On the north side of the platform are also three small new shrines, with porches to the east, in which images of wood and stone found about the premises have been placed. Some of the images represent Buddha sitting cross-legged on a throne with a nāga spreading its hood over his head ; others depict Rahans in kneeling attitude of adoration ; most are cut out of pieces of a dark sandstone ; a few consist of alabaster and are modern importations from Mandalay. The stone inscriptions appear to have been shattered to small fragments by shots ; notwithstanding a careful searching and collecting of the pieces no continuous text could be restored ; but the letters and language are Burmese, and the former of the same character as those of the Paungdawdhat inscription (see Plate No. XXXII).

The celebrated Kyauknyo image (" dusky stone "), which is said to have been set up by King Goliya in the year 495 B.E. (1133 A.D.), is to be found on the top of the southernmost hill. The shrine which contained the image was totally destroyed during the first Anglo-Burmese war, the head of the image was knocked off ; ever since the statue has stood unprotected on the hill. Last year the villagers erected a bamboo shed over it, set the head on the body, re-adjusted the stones which form the throne, covered the image with black lac to receive the gilding, and removed the jungle on the platform.

The statue is seated cross-legged, the right hand hangs over the right knee and the left lies open in lap, the palm turned upward ; *against the common custom the robe covers both shoulders and closes tightly round the neck ; the lobe of the ears touch the shoulders ; the expression of the face is altogether peculiar (see Plate No. XXXIII, Nos. 67 and 68) ; the eyelids and eyebrows are raised ; the eyes have a fixed stare ; the nose is broad at the end, the nostrils largely developed, the bridge rather flat ; the mouth has a complacent, self-contained expression ; the chin is broad and double, the cheeks well rounded, the neck short and thickly set ; the hair curly and gathered in a knot on the top of the head ; the latter is gilded all over ; the image measures 5' 4" from knee to knee and is 6' 6" high.* We have seen (page 45) that the Paungdawdhat pagoda north of Mahāti is said to contain the thigh-bone of Ānanda, or rather of the recluse who in a subsequent existence became Ānanda, the famous pupil of Gotama. The expression of the face of the statue suggests more Ānanda, the " joyful," than Gotama ; the deviation from the usual cast of the features is the more remarkable as all other images about Mahāti and in Arakan in general are close imitations of the Mahāmuni representation of Gotama. The stone throne is 5' 4" high ; the circumference at the top is 27', round the base 38' 5". It consists of nine tiers of stone blocks, the outer surface of which is

cut into flowery designs, human and animal figures; the latter are on the third and fourth row from the base; there are in all 44 figures arranged so that a block with a floral design and a block with a figure follows alternately; the latter represent (1) an ogre, (2) a man in dancing attitude, the puzos tugged up in Burmese fashion, else no other clothes; (3) a tittiro or partridge; (4) a male human figure; (5) a parrot; (6) a man dancing as in No. (2); (7) a doe; (8) a man dancing as in Nos. (2) and (6); (9) is too much damaged to be made out; (10) human male figure; (11) a crow; (12), (13), (14) defaced; (15) a lion with two heads; (16) a pigeon; (17) a woman giving suck to an infant; (18) defaced; (19) a manussiha, having a human head on a lion's body; (20) a horse; (21) an ogre; (22) jungle goat; (23) a male and female, both nude; (24) elephant; (25) a woman kneeling, with the hands folded over the breast, holding between them her hair twisted into a plait; (26) a kinnara, a fabulous animal, having the body of a bird with a human face; (27) defaced; (28) a bird, *chloropsis aurifrons*; (29) a manussiha as No. (19); (30) a parrot; (31) manussiha, a lion's body up to the waist; head, thorax, and arms human; (32) a Garuda bird; (33) a woman nursing an infant as No. (17); (34) a horse; (35) an elephant; (36) a deer; (37) a man dancing, as in No. (2); (38) a horse; (39) a man dancing; (40) a peacock; (41) a man dancing; (42) defaced; (43) a man dancing; (44) a bird resembling a dove.

The pedestal appears to have been demolished, the stones subsequently collected and loosely set together in that order which appeared proper to the repairer, but can hardly be the same as that of the original pallin (see Plate No. XXXIII, No. 67). The figures are in bold relief 4" to 5" high.

There are still traces of a temple court and enclosing walls, but they are now overgrown with jungle. The Mahāti village was once the site of a considerable town. During the reign of Minpalaung roads were constructed along the river and paved with bricks and stone slabs; the remains still exist; the numerous tanks along the base of the hill are also ascribed to the same king; he reigned from 1571 to 1593 A.D.

The following tradition is connected with the Kyauknyo or "dusky stone" image: King Goliya, the sixth king of the Parin dynasty, who ruled from 1133 to 1153 A.D., dreamt that in the bed of the Launggyet river was a massive stone, from which he was to form an image of the Buddha (?). He caused search to be made by divers and such a stone of dusky hue was found. This was raised with red silk cords and an image carved therefrom.

It has already been pointed out (page 46) that the statue is probably meant to represent Ānanda, the Mahāthera, who, according to the Sailagiri tradition, visited Arakan with Gotama. The Burmans shorten "thera" to ထာ and pronounce it "ti;" and as the image was originally called "Mahāti" it is just possible that this is a corruption of "Mahāthera," and the statue and shrine were called so as an off-set against the Mahāmuni image and shrine, and to commemorate the sojourn of this celebrated pupil of Gotama in ancient Dhāññavati and his having passed one of his former existences as a recluse on the Cūlapabbata near the present Mahāti village. Ānanda figures largely in the legendary traditions of Arakan. About 12 miles north of Mrohaung are the ruins of the Thingyat pagoda (သံတုဏ်းဘုရား) on a hill of the same name; here the Mahāthera lived through one of his former existences as a thingyat (a kind of snake); the frontal bone (နား) of such a snake having been found there, a pagoda was built over it by Mahātaingcandra (790 A.D.), the first king of the Arakanese Vesali dynasty. On the Mallapabbata, west of Urittaung, a small pagoda held enshrined a hair from Ānanda's head; the shrine no longer exists.

#### LAUNGGYET (လောင်ဂွေ့တဲ).

In the year 440 B.E. (1078 A.D.) Min Bilū, the 12th king of the Pañca (Pin-za) dynasty, was killed by Thankhaya (Sankhaya), an Arakanese noble, who usurped the throne. The son of the murdered king fled with his wife to Pagan, where he was received by King Kyansittha. For 25 years

the Royal family remained in exile. Minrebhaya, the son of Min Bilū, had a male heir born to him, known in history as Letyaminnan (Sir A. Phayre's *History of Burma*, page 46). The father having died, the reigning King of Pagan, Alaungsithu, determined to place the son on the throne of Arakan. According to popular tradition, handed down in song, an army of 100,000 Pyus and 100,000 Talaings was sent by sea and land to Arakan at the close of the rainy season. The usurper's grandson Minpati offered stout resistance, and it was not until the following year 464 B.E. (1102 A.D.) that the restoration was effected.

Minthan, the son of the usurper, destroyed the Mahāmuni pagoda, which the Pagan King Alaungsithu had rebuilt; he then erected in its place a new shrine; the Talaings and Pyus retaliated this act by demolishing Minthan's shrine; 50 years later Dasarājā, the 7th ruler of the Parin dynasty, restored the temple. Letyaminnan founded the city of Launggyet (pronounced Longgrat by the Arakanese) in the year 465 B.E. (1103 A.D.). But the site proved so unhealthy that it was abandoned after three years. He founded another capital 3 miles further north, on the west bank of the Lemro and called it Parin; traces of walls and of stone and brick buildings still exist. Here he and his descendants reigned till 1165 A.D.

Launggyet was again chosen as the site of the Royal residence. In the year 1239 A.D. Alomapyu, the son of Nganalum, rebuilt Launggyet and it continued with few interruptions to be the capital of the Arakanese kings till 1401 A.D. Shans appeared on the Lemro river in 1294 A.D. and again in 1324; they appear not to have succeeded in conquering the place; they moved further to the south and took Ramri conjointly with the Burmans. In the year 1395 the Talaings conquered Launggyet; Rājathumin, the then king, fled, but returned two years later, and put to flight the Talaing Governor Mintheingyi and his countrymen. Sanghathu, the brother and successor of Rājathu, established, in the year 1401, the office of a Sangharājagyi, or supreme Bishop over the Buddhist clergy, the first of the kind in Arakan.

In 1406 A.D. the Burmans invaded the country, drove the King Minzawmwun into exile and captured Launggyet. On Minzawmwun's return in 1430 he removed the seat of government further inland to Mrohaung. In the meantime the Talaings drove the Burmans out of Launggyet (1407 A.D.); the King of Pegu, Rajādhiri (Rajādhirājā) placed a noble, Maung Kwin, over it as Governor. But in 1408 the Burmans, reinforced by troops from Sandoway, ascended the Lemro, attacked the unfortunate city, and gained possession of it after a sanguinary engagement; the Talaings gave again battle, worsted the Burmans, and forced them to retire to Ramri. A few years later the Talaing Governors Ulukin and Uzeka removed the seat of government to Parin, which city had been abandoned since (1165 A.D.); Ulukin rebuilt the town. In the year 1429 A.D. he was killed by two emissaries from the Court of Delhi and immediately after Minzawmwun, the protégé of the "Suratanmin" (Sultan) appeared in Launggyet, but resolved, following the advice of his astrologer Canindarājā, to build a new capital, the Myauk-ū city, the present Mrohaung. Launggyet then drops gradually out of Arakanese history. Minpalaung (crowned 1571 A.D.) attempted to rebuild it; but the insalubrity of the climate ever stood in the way of Launggyet rising to a populous and important place. King Narapatigyi (crowned at Myauk-ū 1638 A.D.) was recommended by his astrologers to set up a large number of images of Gotama about Launggyet to expel the fever; the statues, black with age and exposure, still sit in the paddy-fields about Nankya, but the climate is as bad as ever. The dominion of the Launggyet dynasty was bounded on the east by the Lemro river, on the south by the Mraungbway, on the west and north-west by the Launggyet creek. With the exception of a low hill on the northern extremity the island is a perfectly level plain, studded with numerous tanks and fringed along the bank of the water-courses with fruit trees and villages; the interior is a waste paddy-field with hardly any other vegetation. Of archæological remains there are few; on the summit of the hill to the north are a few small pagodas built of brick with a small porch



to the east; they were built 25 years ago on the site of older but ruined pagodas, and have since been wholly neglected by the villagers. To the south of the hill is the Nandawgôn, a square enclosure containing once the royal residence and the "city" of Launggyet; it must have been a small town; the walls are 20' high, constructed of earth mixed with stone,  $\frac{1}{2}$  mile long from north to south and hardly a thousand feet from east to west; here and there are heaps of bricks and stone, indicating probably the site of ruined pagodas; the whole place is overgrown with dense, shrubby jungle; nothing was found worthy of note. South of the enclosure paddy-fields begin. Large images of Buddha, 8' high and 6' from knee to knee, seated on pedestals 3' to 4' high, and unprotected by any shelter, stand here and there as melancholy solitary guardians in the open fields; we have seen that they were placed there by King Narapatigyi (1640 A.D.). The statues are imitations of the Mahāmuni image and are all of stone.

On the southern extremity of Nankya village, and close to the bank of the Lemro river is a shrine constructed of stone, the only building partially preserved in the northern half of the island. It was constructed by Mindi, the ninth king of the Launggyet dynasty; he was crowned in the year 1279 A.D. The form of the shrine is ellipsoidal and measures (not including the portal) 24' from east to west and 17' from north to south; it contains only one chamber, also ellipsoid, 21' long and 14' wide; the room is entered through a portal which opens towards the east; it protrudes 17' from the main building; the passage is 8' 10" wide and 14' long; the roof is vaulted, the arch being constructed in the same way as in the Shitthaung and Dukkanthein in Mrohaung. The entire temple is constructed of square stone block (dark sandstone), each side measuring 1' 7", the thickness being 8"; the stones are well hewn and cemented together; the roof of the chamber has fallen down; to judge from the shape of the stones, which once constituted the roof, it must have been a vault, as one end of the blocks is narrower than the opposite one; the height of the walls is on an average 18'; the narrow unpaved temple court is surrounded by a low stone wall in dilapidated condition.

Along the wall of the chamber are placed nine stone pedestals, four on either side, and the ninth, the largest one, on the west end; upon them are seated images of Buddha, cross-legged, in the usual attitude of the Mahāmuni prototype (see Plate No. XXXIV, No. 71); they are all of stone and the largest is 10' high and 8' from knee to knee; these statues have, however, one peculiar feature; the right hand has only four fingers, the forefinger being wanting. The following legend is connected with these four-fingered images:

"King Mindi (who reigned from 1279 to 1385 A. D.), well known for his stern justice, had a new palace erected. As his betel-chewing subjects are in the habit of cleaning, after removing chunam (lime) from the box and lay it on the betel-leaf, their soiled forefinger on the doorposts or other convenient places, the king issued the order that the doorposts of his new palace were not to be soiled in the manner indicated; any one infringing against the rule was to be punished by having the offending finger cut off. After some time the king, forgetful of his own order, cleaned his finger by rubbing it against one of the palace doorposts. The attending Ministers made a careful note of it, writing down the date and hour when it occurred, but did not remove the lime from the post. A few days later the king observed the spot on the palace door and, unconscious that he himself was the culprit, angrily ordered his Ministers to ascertain the offender and see the punishment for such an offence inflicted upon him. When the Ministers produced the proof of his own guilt, the king, with his own sword, cut off his forefinger, saying "that even a king should not issue orders for himself to break with impunity. To commemorate the event he had the image-house erected, and instructed the sculptors to allow only four fingers to the right hand of the images of Buddha."

On the south-east side of the shrine we dug up a large stone slab, measuring 8' by 3'; one side of it is covered with Burmese letters, but so defaced that the text cannot be restored; the only

legible portion is the beginning of the first line; it contains the date Sakkaraj 840 (၁၈၆၀၄၀), 1487 A.D. No other remains exist about Launggyet city.

Passing the villages Gywè Te, Thigya, and Maung Nyo, which lie to the south and south-west of Launggyet, we reached, about 8 miles south of the latter, the small Mingalôppara; it deserves being mentioned on the ground of its old age, it having been built by King Mindi at the close of the 13th century; the shrine is square (20' by 12' and 10' high), the roof has fallen in; in the quadrangular room stands an image of Buddha 8' high; a portal with a vaulted passage opens towards the east; the structure is wholly built of stone, roughly hewn and barren of all ornamental designs; the shrines stand at the corner of a large walled-in tank constructed by the same king.

Near the village Thanbyingyi is the Zitkethein, built about 200 years ago by an Arakanese nobleman; the pagoda is square, each side measures 32'; the walls rise perpendicular to a height of 24'; on the roof rises a conical spire with the remains of an iron "ti" over the apex. The structure is hollow; through each of the four sides an arched passage 8' high leads to the central chamber with vaulted roof. Five stone images, representing the five Buddhas of this Kalpa, are seated on brick thrones; their features and attitude are alike in all. The only object of interest in this pagoda is a stone pillar which stands in front of the central image; it is 3' high above the socket; the latter is buried in the ground; the shaft is octagonal, slightly tapering, and 2' high; the next four inches of the shaft are circular in the outline, then square for another four inches; each of the four sides contains, in relief, the image of Buddha in the usual attitude; the remaining four inches of the shaft are cut into a series of circular concentric rings, gradually tapering to a point at the top.

The pagoda is built of bricks, the plaster has fallen off, the walls have gaping fissures, the temple court is covered with jungle, and the enclosing wall is in a dilapidated condition; the shrine has long been abandoned to neglect and ruin.

#### KADOTHEIN.

The gem of the art of stone-sculpture in Arakan is the Kado shrine, in the Launggyet circle, a mile north of Kamaungdat village, 10 miles due south of Launggyet. Two years ago it was buried in the jungle; its very existence appears to have been forgotten; the villagers of Kamaungdat discovered the shrine, cleared the jungle round about it, and repaired it as well as they could without much outlay to themselves; a shed was built over it, so narrow and low that no photograph of the shrine itself could be taken. On Plate XXXVI I give a drawing of the design of the east façade of the temple.

Kadothein was erected by order of King Canda Vijaya (1710—1731 A.D.) in the year Sakkaraj 1085; two well-executed stone inscriptions in the temple court record the meritorious deed and the grants of land which he settled upon the adjoining monasteries for the support of their inmates (see Plates Nos. XXXVII and XXXVIII). The following is a translation of the inscriptions:—

#### I.

"May there be victory! On the 2nd waning of Pyatho, Sakkaraj 1085, Shwe Vijayarāja, the Lord of the palace and the Lord of life and death, made grants of paddy-fields to enable Shaung Atap Kawdan to build a thein (sīma) and to surround it by larger and smaller monasteries, inhabited by the preceptors of the father, mother, and sons of the king. The fields have the following boundaries.

"Ten paddy-fields situated on the banks of the Maykwin (မာယိက) ñyaung stream which is to the east of the Tawran (တောင်ရံ) fort in the northern division of the Nanggyi; they are bounded on the east by the Tanta (တန်တ) and Ange (အင်္ဂ) streams; on the south by the Nyaungkyaung



(ညောင်ချောင်း); on the west by the **Ta-dvāra** (တားဒွါရာ) stream and the Tinge (တင်္ဂ) field; on the north by the Ange (အင်္ဂ) village.

"Eight paddy-fields having the following boundaries: the Sanghika (i.e., monastic) land of Randaung (ရံထောင်) to the east; the Sanghika field of the Mromasaya to the south; the Ranauktanta (ရာနောက်တန်တား) stream to the west; the Angeyua (အင်္ဂယွာ) creek to the north.

"Three paddy-fields having the following boundaries: to the east the **Pre** (ပြေ) creek; to the south the Sigyapsinyin (စိဗြိပ်ခင်ရှင်) stream; to the west **Gyunlôptain** (ကျွန်လှိုင်တိုင်) and Gathnain (တစ်နှိုင်း) streams; to the north the Aung (အောင်) creek.

"Ten paddy-fields situated in Yitkaungbyan (ယစ်ခေါင်ပြွန်) with the following boundaries: to the east Gywelappauktaung (ကျွယ်ပေါက်တောင်) stream; to the south Thet (သတ်) and Gywelappauk creek; to the west Thitkaungbyan (သစ်ခေါင်ပြွန်) creek; to the north the Yanthin fields.

"..... paddy-fields having the following boundaries: to the east the Thitkaungbyan (သစ်ခေါင်ပြွန်) creek; to the south the Kula (ကုလား) creek.

"Five chaungs of paddy-fields situated in **Tabettatkyi village**. One shin (ချွန်) and one pava (ပဝါး) of paddy-field situated in **Mukya** (မုချ) village. Five shins and one **pava** of paddy-fields belonging to the Gyaungpyuta (ကျောင်ပြုထူး) monastery in **Kamaungdat village**. Three pavas of land on which the monasteries and the Kado sima are built."

## II.

"These sixty paddy-fields, the sirna, monasteries, shrines, scriptural writings, gardens, tanks, fruits, trees, and any other property belonging to the priesthood as sanghika; whosoever, be he 'a menial in a monastery, a priest or his disciple, or any clerical brother, a citizen, a minister, his subjects (subordinates) or a peasant, — being motioned by feelings of covetousness or enticed by the nine kinds of malice, — brings about, or causes to be brought about, their destruction, may he be stricken to death by the Nat who watches over the Buddha, who during four asankheyyas and 100,000 kappas preached and himself fulfilled with great energy and devotion the threefold ten Pāramitās beginning with Dāna and ending with Upekkhā, and is highly revered in the three worlds. Or may he be smitten by the Nat, who for 5,000 years, the period allotted to the religion, keeps constant guard over the holy tooth relics, the Bodhi tree, and the innumerable images and shrines both in the devalokas and on this earth. Or by the Nat who **keeps** watch over the holy disciples (who have attained to the) blessed and revered Maggattānas and Phalatthānas. Or by Sakyamin, who keeps guard over Mount Meru, the seven concentric circles of rock, the Yugandhara peak together with the sun and moon. Or may he be killed by the hands of the four great kings (catumahārājas), the four renowned and mighty Nats. Or by the four Lokapālas who guard the world of men; or by all the other Nats who guard the four great islands together with the two thousand surrounding islets. May such a destroyer not be reborn in this world of men, not even as an ant; a white-ant, wood-ant, or a quail; and not being saved by any of the Buddhas that are to appear, may the chain of his transmigratory existences be cut off as the tree stump called the Bisamsārakharaka; and even during his existence in this world may he be stricken with leprosy, deafness, epilepsy, and lunacy beyond all cure; and being grossly ignorant and not knowing the art of speaking may he incur the implacable hatred of others."

The inscriptions are written on light-gray, scaly sandstone; the first is 3' high, 2' 2" broad, and 3" thick; the second 3' high by 2' 5" broad and 4" thick; the bottom lines of both records are defaced. Letters and language are Burmese; both the short and high ascenders are marked; nothing of the peculiarities of the Arakanese dialect appear in the inscription (see Plate XXXV, Nos. 73 and 74).

The Kadothein is constructed entirely of stone; it is square with corners indented; from base to roof it is 9' high, from the roof to the central apex 7' 8"; so that the whole height of the shrine is only 16' 8"; each side of the square measures 12'. A vaulted passage 2' wide, 5' 4" high, and 3' 4" long, opens towards the east and leads to a chamber (for plan see Plate XXXIV, No. 69); the roof is a hemispherical cupola, the stones being laid in concentric courses as in the Shitthaung pagoda in Mrohaung.

The entire outer surface of the shrine is covered with ornamental designs of the Pagan type (see Plate XXXVI, No. 77); it is constructed on the same plan as the Pitakattaik north of the Lemyekhna pagoda (see II, Mrohaung, Plate XX, No. 36, and page 31); the upper portion of the building does not, however, protrude so much over the base as in the latter; but still it is top-heavy; deep and long rents in the wall leave no doubt that it will share the fate of its prototype in Mrohaung, unless it be put in thorough repairs, which could be done with little cost. The inner chamber is 7' 6" high, 5' 6" deep, and 7' wide; on the west side is a stone throne nearly circular in the outline and 2' high; upon it is seated an ordinary stone image of Gotama 3' high; on either side of the throne are 2 inches let into the wall each containing an image of a Buddha. Three other and partly broken sculptures lie about on the floor of the room (see Plate XXXV, No. 75); the central figure is 13" high; on either side of the throne is a kneeling rahan with the hands folded over the breast; a niche is cut into the front side of the throne containing in high-relief the upper portion (the lower is broken off) of a human figure, which holds a cudgel in the right hand and the left the hair of the head twisted into a long plait drawn over the shoulder and hanging over the breast; the images (see Plate XXXV, No. 76) to the right and left, respectively 10" and 8" high, are cut clumsily out of white limestone; these kinds of sculptures are common in pagodas on the Salween and Sittang rivers and are of Shan origin; it is probable that they found their way to Arakan through the Talaings or Shans when they occupied Launggyet. The inner chamber walls and the thrones and niches are barren of decorative designs; the whole exterior of the *sīma* was originally gilded. The shrine is surrounded by a double stone wall; the inner temple court measures 24' from north to south and 29' from east to west; it is paved with quadrangular tiles a little over an inch thick and 8" to each side; the upper side is vitrified, coloured blue, green, or brown with floral designs, figures of birds and other animals drawn in white lines on the surface; the material of the tiles is burned clay; they are now nearly all broken and covered with earth and rubbish (see Plates XXXIV, No. 72, and XXXV, No. 75), which show a few specimens of carving on stone and patterns on tiles placed for convenient photographing on the wall which surrounds the inner temple court). The stones of the shrine were originally cemented with mortar; the outer court measures 88' from north to south and 94' from east to west; it is not paved; both walls are in a dilapidated condition and are constructed of sandstone blocks loosely set together; outside the enclosures are here and there groups of stone images of Buddha in life size standing amidst the ruined roofless walls of the shrines which formerly enclosed and protected them. The villagers of Kamaungdat have lately built a small monastery near the Kado shrine where a *pōngyi* resides during the rainy season. It is hoped that the shrine will by his care be preserved from further destruction.

#### PATAW.

On the west bank of the Launggyet creek, where the Mroungbway joins the latter, is the Pataw village; 2 miles inland rises a low hill-range about 5 miles long running from north to south; in ancient times it was known as the Gandhapabbata. On the highest peak in the centre of the hill range stands the small Ukundaw ceti (ဥက္ကဋ္ဌာဝဇ္ဇိတေဝဏ္ဏီ), a shrine said to contain the skull of a snake, in which form Gotama passed one of his former existences in this place; the stupa is built of stone, square at the base and circular from the garbha upward; an iron ti crowns the apex; a small porch

protrudes to the east, but contains no image; the structure has lately been repaired, covered with plaster, and whitewashed by the villagers of Pataw; it is wholly barren of ornament or any other point of interest.

Along the eastern base of the hill are numerous tanks, embankments, traces of buildings and other vestiges indicating the site of a once important city known in Arakan as Sigunmyo; it was built by King Gajapati, the ninth of the Myauk-ū dynasty; he ruled between the years 1523 and 1525. Four miles to the north-west of Pataw, at the foot of that portion of the hill range called Udukinzain, is a rock 11' long and 4' 2" high; the side facing the east is covered with Burmese letters (see Plate XXXIX, No. 80); the inscription is dated Sakkaraj 886 (1524 A.D.); the language is Burmese. Most of the letters are too defaced to enable restoration of the text.

Further up the hillside are several other stones with dressed surfaces, but no inscriptions; they contained figures in relief, but they have all been chipped off with dās; a few mutilated stone images of Buddha lie about and traces of the fundament of pagodas are met with all along the hill; the ruins are buried in almost impenetrable jungle. Close by is a settlement of Qwemis (Kamis), who have lately come down from the hill tracts; they told me that a tree-nat (rukkhazo) has his being near the inscribed stone, so to secure his good will, which, as taungya-cultivators, they are very anxious to do, they stuck gold leaves on the stone (see photograph) and dug a hole near by till they struck water; and now the long-neglected sylvan deity enjoys a clear pool of sweet water wherewith to quench his thirst and often he finds plantains and rice on the stone, an offering from the cautious children of the forest.

Two miles further south the base of the hill is lined with huge boulders of ferruginous sandstone; on all is distinctly traceable the corrosive action of flowing water. Ages ago a river, or the ocean probably, washed the foot of the hill. These boulders are, however, of great interest to the antiquarian; rude figures are engraved on the surface of eight of them; the position of the rocks has evidently been selected with the aim to give the proper sequence to the story which the figures cut upon them record in a language which cannot be misinterpreted. Plate XL shows the relative position of the stones and the rock-cut figures, the only ones of the kind as yet found in Lower Burma. I venture to interpret the figurative record as follows: 1st stone: on the side facing the north are the rude outlines of a ship sailing due west towards the mountain. 2nd stone: strangers step on shore; the natives oppose them; they come, however, to an agreement, which is expressed by the two parties stretching out an arm towards each other, pressing thumb against thumb, the little finger against the little finger, the knuckles of the three other fingers meeting each other. 3rd stone: the stranger becomes violent and oppressive; with his knee on the breast of the prostrate native he has taken hold of the latter's head with one hand and swings a sword or dā in the other (the lower portion of the figures is much defaced). 4th stone: the stranger has cut off the head of his victim and is dancing with exultation. The 5th stone has a slope to the west and one to the east; it is intended to represent the hill range; the images are defaced in some places. The stranger is in exclusive possession of the eastern side of the hill and makes himself at home; the native was driven across the hill and alights on tigers and elephants, with whom he has to share his new home; he is represented as having fallen with his full length upon the back of what appears to be an elephant, with his head towards the tail of the animal. The figures on the 6th stone are very indistinct; one represents the ship of the intruder; above it are two waving lines, which probably should intimate that the vessel of the enemy had been sunk to the bottom of the river or sea; the natives recover courage. On the 7th stone the naked, emaciated figure of the ejected aborigin stands by a tree in the attitude of making an oath (most of the uncivilized tribes in Burma swear to this day by a particular tree); the trunk has two eyes, and the three additional lines above it may indicate the number of kindred tribes who entered into a solemn compact to attack and eject the intruder, whose main

strength lay in his ship, of which, however, he was now **deprived**. The eighth rock depicts the stranger in the **act** of departing in undignified hurry; his right hand holds a stout walking-stick, the left hand a tiny bundle of "free luggage," which **will** not impede his swift **journey** to the south; he is scantily dressed, a strip of cloth round the loins being his only vestment; the hair hangs down over the back of the head and the shoulder in a single plait, tied at the end with a string; **flying** arrows and stones bless his departure. The outlines of this figure are cut half-an-inch deep into the surface of the rock.

Absolutely nothing is known as to the date and authorship of these rock-carvings; not even a legend is afloat **concerning** them. It may here be pointed out that at the very dawn of Arakanese history certain appellations were given to mountains according to images or figures found engraved on rocks or stones about them.

Close to the picture rocks are several large stone images of Gotama of the usual type; also stone **pallins** (pedestals) with fine decorative designs engraved upon them; the thorny bamboo jungle is here so dense that for want of **room** and light, photographing becomes impossible and sketching still more so owing to **the** fearful pest of this **kind** of jungle, the soldier-ant. At the base of the hill are numerous old tanks; the place is the site of the old Kyeitmyo destroyed by the Talaings; it was the capital of the Kyeit dynasty.

#### MINBYA.

Four **miles** to the south-east of Pataw rises another hill **running** 3 miles from north to south-east; its original name was **Renusārapabbata**; it is now called Myotaung (city-hill) or Pamwetaung, because a small pagoda on the southern **portion** of the hill is said to contain a hair from the cheeks of **Gotama**. The eastern and western base of the hill are lined with large tanks; there are **also** traces of walls, pagodas, and other brick and stone structures. On the north-west end of the range is the site of **Thaymyo** (ထေရ်) founded in the year 689 B.E. (1328 A.D.) by King Mindi, the 9th of the Launggyet dynasty; it was soon afterwards destroyed by the Shans. During the *Burmese régime* the place was selected as the residence of a **Myoza** or Governor of a town; numerous pagodas and image-houses were built, which in part still exist, but are of no interest, as they are all constructed in the ordinary modern Burmese style; they consist of a solid cone of brickwork with a porch on the square base upon which the cone rests; the villagers of Athayyua, **Ngapi-ing**, and **Talinggyi** villages close by do nothing for the preservation of the ruins; they have **built** a small pagoda of their own where they worship. On the north-east base of the hill once stood Campavakmyo, founded by King Kinnarupo, the third ruler of the Kyeit dynasty in 1178 A.D. Arakanese, Shans, **Burmans**, and Talaings struggled alternately for its possession; after the founding of **Launggyet** the site was abandoned. **Campavak** is of historical importance, but no **remains** are left of it to interest us **here**.

The northern summit of the hill range was in ages past the burial-ground of the Mros, an indigenous tribe, which once occupied all the western hill **ranges** of Arakan and had always been a source of danger to the stability of the dynasties which ruled **at** **Vesālī**, **Dhaññavatī**, **Launggyet**, and **Myauk-ū**. Like the Chins and kindred tribes, they burned their dead, collected the ashes in a pot of burned clay, and deposited it on the summit of a secluded hill of difficult access. The burial-ground above Athayyua occupies several acres of ground on the wooded mountain top; each grave consists of an urn filled with a hard, greyish yellow substance, the ashes of the departed mixed with earth and sand; the pots are of various shapes and sizes, from 8 inches to 1½ feet high and 1½ to 3 feet in circumference round the widest girth. I found them buried close to the surface of the ground; the spot where an urn lies is indicated by a layer of bricks or stones, roughly hewn, arranged **radiately** around the mouth of the pot; some were enclosed with a second circle, 3 to 4' from the centre, consisting of **unhewn** stones and fragments of bricks; the urns are usually barren of decorative

designs upon them, save occasionally a few waving lines round the rim. The age of this burial-ground is unknown and there are no clues to even approximately ascertain it. While Parin (east of Mrohaung) was the capital of the Arakanese kings, the Mros are described as invading the royal dominions from the north; King Goliya (1133—1153 A.D.) led his armies up the Lemro river to punish the marauding Mros; from this it may be inferred that already eight centuries ago they had been driven back to the headwaters of the Lemro river, and that they buried their cimperial urns on the Minbya mountain, lying so far south, during a period which antedates the foundation of Parin (1103 A.D.).

On the summit of the southern portion of the hill range stand a group of small pagodas known as the Kyeindaw-shin-parā; the spot is the site of an old shrine which has lain in ruins until the late Myoôk of Minbya rebuilt and whitewashed it, and set up six smaller pagodas of the ordinary conical type with a porch to the east. From an antiquarian or artist's view-point these pagodas deserve no notice. The history of the old shrine I could not ascertain. From the summit of the hill a staircase leads straight down to the base of the hill; the total length is 930 feet; the steps, 650 in all, are 5 feet wide; a wall, 2 feet high and  $1\frac{1}{2}$  feet thick, closes the staircase in on either side; the entrance below is guarded by two small griffins; the whole structure is built of bricks; it is the longest staircase in Burma, and there are few like it in the world; the costs of material and construction amounted to Rs. 12,000, paid by the late Myoôk of Minbya. It is distressing to know that it cost so much since nobody ever ascends it, the few worshippers preferring the shady and easy forest path to reach the top.

The numerous tanks between the base of the hill and Minbya town were dug by the order of King Canda Vijaya, who reigned in Myauk-ū between the years 1710 and 1731 A.D. Here and there lie the ruins of small shrines and the fragments of images in the dark shade of ancient mango trees; groups of *lagerstræmias* and coco palms indicate land formerly cultivated. Near the village Pupin, 2 miles south-west of Minbya, is an old image-house of a unique type; the main body is circular and measures 36' in circumference; the walls are perpendicular to a height of 7 feet; then follow seven concentric graduated tiers, each succeeding one a few inches narrower than the one immediately beneath it; on the apex stands a pinnacle representing a lotus flower and stalk with rudiments of leaves at the base; the ornament is carved out of stone. On the east side of the building protrudes a portal 5' long on the outside and 6' high; a passage with a pointedly vaulted roof 2' wide and 5' high leads to a central chamber also circular; the ceiling is graduated like the roof outside. The room holds an alabaster image of Gotama, 2 feet high, sitting cross-legged on a stone pedestal; the statue is of the modern Burmese type, and has but lately been placed into the shrine; of the latter's age or history I could ascertain nothing; it may be three to four centuries old.

#### URITTAUNG PAGODA.

The URITTAUNG PAGODA is situated on a low, but steep and rocky hill opposite the village of Punnakyun in the Urittaung township. On this hill Gotama once lived in a former existence (see I, Mahāmuni Pagoda, page 3) as a Brahman of high birth. "After my death," says Buddha in his discourse held on the Selagiri, "my skull (*i.e.*, the skull of the once Brahman) will be found on this hill and a pagoda will be erected over it." In the native records it is not stated who founded the original temple; the first mention of it is made in the year 883 B. E. (A. D. 1521), when King Gajapati, of the Myauk-ū dynasty, descended the Kacchabhanadī (Kaladan) and repaired the pagoda; this was replaced by a larger temple erected by order of the King Minpalaung in the year B. E. 953 (A. D. 1591). The *Rājavamsa* gives the following account of the event: "In this golden land of Arakan King Dhammāsoka of olden days built cetīs wherein he enshrined some of the Sarīradhātu (body relics) of the Buddha encased in precious receptacles. King Minpalaung ordered all such



"temples to be repaired. Before the **king** set out leading an army into the Mrun country he promised to repair the Urittaung pagoda on the Selapabbata if he came back triumphant ; he conquered the Mrun country and on his return, to redeem his promise, he had the summit of the Selapabbata levelled and cleared of rubbish lying thereon. He then engaged numerous masons and architects, whom he left under the supervision of his son, the Governor of Urittaung. A pagoda, whose girth at the base was 80 imperial lans (1 lan=4 cubits), was built of deep green stone. After the completion the king made preparations for a charitable offering like the great Asatissadana ; he embarked on the royal floating palace surrounded by a great number of boats and descended the river Kacchabha. In due course he reached the mouth of the Lampaikchyaung, situated between the Urittaungdhāt and Camuttawdhāt, where he took up his temporary residence. On both banks of the stream he had large tanks dug to provide water for charitable offerings ; the Brahmans and Rahans received liberal provisions.

"The distance between the temporary royal residence and the platform of the Urittaung pagoda measured 90 ussabhas (12,600 cubits) ; the king connected the two points with a good road, so that elephants, horse., chariots, and foot-soldiers might pass over it with ease. In the intervening space, between the Camuttawdhāt and the Urittaungdhāt, a large hall was constructed ; along the roads representations of the 101 races of men, of scenes in the 550 Jātakas, of aquatic monsters were paraded. The streets were decorated with banners and streams, vases, and water jars holding lilies. On Sunday, the first day of the waning moon of Tagu Sakkaraj 953, or 2135 of the era of religion, was celebrated the festival in honour of the relic-receptacle (*i.e.*, the festival attending the ceremony of depositing the relic in the relic chamber). At its conclusion the eight kinds of priestly utensils were offered to thousands of priests ; for seven days the festival lasted and offerings to the value of nine lakhs were given away. Then Minpalaung, the great lord of life and death, returned to his capital. He died on Sunday, the sixth waxing of Wazo Sakkaraj 955, in his 59th year."

In the year B. E. 1010 (A. D. 1641) the Urittaung pagoda was again repaired by King Thado (Mintara), and once more by King Varadhammarāja in B. E. 1050 (A. D. 1688).

Eight years ago the temple underwent thorough repairs and was gilded by Ma Myat U. An inscription on a slab of alabaster set up close to the pagoda records the meritorious deed thus:

ဦးရစ်တောင်မဟာစေတီတော်မြတ်ဘုရား။

နမောတထဝကဝတောအရဟတောသမ္ဗုဒ္ဓဿ။

သံဃောနသတထာယောရဋ္ဌံသဒ္ဓမ္မောတာသကာရဏံ။ အနေကဝါရဟတိသဒ္ဓာတိဋ္ဌတုယာသနံ။ ယောဂိနော။ ငါးပါးအောင်မြင်။ အုရားရှင်သည်။ ရဋ္ဌံ။ သနာပရား။ တဒ္ဓဒိပ။ နာမဌနိလှိုင်း။ မြဟ္တာတိုင်းသို့။ သံဃောန။ ထေရ်မြတ်အရိယာ။ သင်္ဃာတော်နှင့်အကွ။ အနေကဝါရံ။ အကြိမ်များစွာ။ အာဂန္တာ။ ကြွလာတော်မူ၍။ သဒ္ဓမ္မောတာသကာရဏံ။ သူတော်ကောင်းတရား။ သုဗ္ဗာသသနာ။ ထွန်းသင်းယာသောအကြောင်းကို။ အကာ။ ပြုတော်မူလေပြီ။ ထာယောရဋ္ဌံ။ ထိုငါးပါးအောင်မြင်။ ဘုရားရှင်၏။ သာသနံ။ မြင့်ရှည်နောက်နောင်။ ငါးထောင်ပိုင်းခြား။ ထားခဲ့မိန့်မှ။ သာသနာတော်မြတ်သည်။ သဒ္ဓာ။ အခါခပ်သိမ်း။ တိဋ္ဌတု။ ဆွမ်းပစ္စည်းဝေ။ တက်သည့်နေ့သို့။ ကြေညာအံ့ဖွီးပွားကြီးမြင့်မြတ်။ တည်လပ်တော်မူစေသတည်း။ မင်္ဂလာတစောင်။ ထွန်းသင်းပြောင်စိမ့်။ ချောက်ရောင်ပြုံးပျက်။ လျှပ်နယ်လက်သား။ အထက်မိုးစွင်း။ အဝက်မိုးမြင့်။ ကိုးရက်ပွင့်၍။ လေးဆင့်မဟိဒ္ဓိ။ မှိုနိုးမှိုနိုးညှိသားမြတ်ဘုရား၏။ တည်သားသာသနာ။ ငါးထောင်သာဝယ်။ မြင့်ကြာရှည်စေ။ ပံ့နက်ချေ၍။ လှေငှက်လပ်သက္ကရာဇ် ၄၀။ ပြည်ကြွယ်မလွန်း။ အမွန်ကဲသျှင် ရခိုင်မြို့ညောင်ဝီ။ သာစည်ပြန်ဖိုးထိုင်းပြည်ကြီးနွှက်။ သိမ်းပိုက်အဝင်။ မည်တွင်ရန်နှိပ်။ အင်္ဂလိပ်မင်းတပ်လျှင်းမသွေ။ ပြုပြင်ပေသော။ စစ်ဘွဲ့မြို့ဝင်ပါး။ မေဃိလိတ်ဆိုသည့်။ ဈေးဟောင်းရွှေ။ နွှဲမွေးပိုက်မှစွာ။ သဒ္ဓာသီလ။ လူတစာက။ ပညာဟိရိသြတ္တပွား။ မှန်နှစ်ဖြာမှလွှဲ။ မြတ်ဗုဒ္ဓကို။ နိစ္စမသွေ။ စောင့်စွဲနေသော။ ဇရပ်ထကာ။ သဒ္ဓာပြည့်ဆောင်။ မောင်ချင်းထောင်သည်။ လူတံတဝ။ ဂုတိကျ၍။ ကြင်စစနီးရှုမညှိသည်။ မယားကြီးကြွေးမှု။ မမြတ်ဦးကကြည့်နူးလှပါးစေတနာနှင့်။ နောင်သံသရာ။ ကျိုးမျှားစွာကို။ တည်ပါရစ်စေ။ စောစိတ်ချေ၍။ သေသူကိုယ်စား။ ဖြစ်စေသားဟု။ မိဋ္ဌာန်းပြုသည်။ နောင်ထိုးထုသော။ သမ္ဗုဒ္ဓဇီ။ ရွှေကိုယ်တော်စား။ ရုပ်ပွားတော်စစ်။ ဦးရစ်တောင်ပေါ်။ စေတီတော်မြတ်။ ထိုးထွက်ကို။ နောင်မှတ်အမွန်။ ရှည်စေညွန့်သား။ မိတ်ဝယ်ထား၍။ ရွှေသားမွန်ပံ့။ ထပ်ရံရသောင်း။ သဗ္ဗာပေါင်းရေ။ ကုန်လေအကြောင်း။ သောင်းငါးထောင်ကျော်ကို။ လှူတံခမ်းနား။ စွန့်ကြဲပြန်ပွား။ အကျိုးအားကြောင့်။ ပြောင်းသွားတဝ။ ဂုတိကျသည့်။ မောင်လှသက်ဝေ။ ရွှေပြည်မှစွန်းသာထူးလွန်သည့်ပြည်ဌာနိမှစွာ။ မိဋ္ဌူထာသို့။ ရောက်ပါစေကြောင်း။ အောက်ောင်းမှန်စွာ။ လှူဒါန်းရာသား။ အကျိုးအားကြောင့်။ လေးဝအ



ပါယ်။ သုံးသွယ်သောကပ်။ ငါးရပ်ရံသူ။ မပြု၍ ရှေးကင်း။ သူတော်ကောင်းတို့။ အသောင်းတကာ။ တောင်းကိုရာသား။ ပဌနာဆုအာရုံဝဏ္ဏ။ သုခလ။ ပတိပုဉ္ဇနာ။ ပြည့်စုံပါစေ။ တောင်းဆုဝေဇီ။ ရေပြေသနင်း။ မင်းကေရာဇ်ဗုဒ္ဓ။ တောင်ညာစံဓမ္မိ။ ဇေယျ။ ကေတုဦးရွှေတုဦးကြင်ဒေဝိမိရုရားတော်။ သိုးတော်။ ဆွေတော်။ သိုးတော်။ သိုးတော်။ မင်းတော်။ မင်းတော်။ သောနာပတိ။ စင်္ဂါများစွာ။ သရာသမား။ ဆွေဝါးမိသ။ ညာတမိတ်ဆွေ။ အိမ်နေသားချင်းမရွှင်းမှီစွာ။ ဝေဏေယျသတ္တဝါတို့အား။ ရညားပါးစေအမျှဝေဇီ။ ဝသုန္ဒြေ။ ဤမြေနတ်သား။ တည်ပုံကြားသည်။ အများသာသနာသုခေါ်သော။ အသုအကျွန်ုပ်အားထုတ်စိုက်လျှင်။ ကြည်ဖြူသဒ္ဓါ။ စေတနာကြောင့်။ ဥစ္စာရွှေငွေ။ ဆီရေပါးကွဲနွားမြင်းဆင်း။ လိုချင်ခပ်သိမ်း။ မရိမ်းမှီစွာ။ ပြည့်စုံရာသွေ။ ဝဏ္ဏအသင်း။ ကောင်းချင်အသံ။ ချုံရံတသီး။ သားသိုးနှင့်။ ပဦးပြည့်စုံ။ သူတိုင်းနား။ ကြီးမားမြင့်မြတ်။ ဥဂါတ်တိဟိတ်။ စိတ်သန္ဓေ။ တည်နေရစေ။ တောင်းဆုဝေဇီ။ တဋ္ဌေထူးသည်။ နတ်တို့ပြည်ဝယ်။ ရွှေဗယ်ဆန်းဖြား။ ပတ္တမြားစိန်ကျောက်။ ဝင်းတောက်သျှိုင်းစွဲ။ အိမ်ရွှေနန်း။ စံခန်း။ မွေလျှော်။ စည်းစိမ်ပြေ၍။ လူကျော်နတ်ကောင်း။ ဖြစ်ရကြောင်းဟု။ ဆုတောင်းပံ့ထွာ။ လှူဒါန်းပါသည်။ လျှင်စွာပြည့်စုံပါစေသော။ မိစ္ဆာနုပစ္စယောဟောထု။

“The great, magnificent Urittaung ceti. Reverence to Him who is blessed, holy, and all-wise. The conqueror (Buddha), accompanied by his holy disciples, came many times to the country of the Mrammas (Burmans), known as Sunaparanta or Tambadīpā, and there established his religion. May his religion last for ever!

“In the year B. E. 40, *i.e.*, B. E. 1240 (A. D. 1879) (A. D. 1240) Ma Myat U, the beloved wife of Zayattagā Maung Chin Daung, of Mawleit village in the Akyab district, spent more than Rs. 15,000 in gilding the ceti on the summit of the Urittaung hill as a work of merit done for the good of her deceased husband. May the merit accruing from this deed shield me from the four *apāyas*, the three kappas, and from my enemies; may I become possessed of the four blessings,—long life, beauty, happiness, and strength. May the King and the Queen, the Princes and Princesses, the other members of the royal family, the ministers, generals, teachers, parents, relatives, friends, members of my household, and all other rational beings, may they all participate in the merit of this work! I appeal to thee, O Vasundharā, god of the earth, to witness the general acclamation of nats and men (at my work).

“Besides, on account of my fervid zeal in this work of merit, may I come to be possessed of riches, cattle, horses, and elephants. May all my wishes be fulfilled. May I possess beauty, a good voice, numerous attendants, and sons and daughters. And if I be re-born in the country of the nats (*devalokas*), may I dwell in a celestial mansion, resplendent with emeralds, diamonds, and other gems.

“May I attain to eminence, whether amongst men or nats. May these my prayers be fulfilled, and may all my wishes and longings culminate in the attainment of *Nirvāṇa*.”

Note.—The four *apāyas*, or states of suffering, are—*naraka*, hell; *tiracchāna*, animals; *petaloka*, the world of *petas*; and the *asuraloka*, the world of Titans or fallen angels.

The three kappas, or cycles of time, are the *Mahākappa*, *Asankheyyakappa*, and *Antarakappa*. The devotee wishes to avoid the endless chain of transmigration through the alternate destruction, by fire or water, of the universe, and the periods of renovation and continuance of the universe.

In the year A. D. 1882 a new *ti* was put on the gilded spire; it costs Rs. 10,000. The money was raised by a general subscription. Since then funds are constantly being collected to defray the expenses of paving the platform with bricks, erect a wall around the temple court, and to construct new stairs leading from the foot of the hill to the summit.

The Urittaung pagoda is gradually becoming the most frequented and most sacred shrine in Arakan. The religious affection of the people revived and now centres round this temple since the spoliation of the *Mahāmuni* shrine had produced religious indifference.

The hill upon which the pagoda stands is very precipitous and rocky on the north, west, and east sides; towards the south the elevation slopes gradually towards the plain; at the southern extremity stood the temporary residence of King Minpalaung (see page 56); the whole ridge is levelled

at the top, indicating the road constructed by the monarch. The pagoda is situated at the northernmost extremity of the hill. The ground plan of the structure is simply a circle: there are no niches, porches, or ornamental designs on the central pagoda itself; the base is circular, with a girth of 387', and rises perpendicular to the height of 8'; a succession of concentric rings follows, each succeeding narrower than the one below it; the bell or garbha comes next and tapers off at a height of 190'; the surmounting *ti* has lost the topmost iron rod; the lower part of the spire is not gilded; the gilding begins at the garbha or bell; the base consists of well-hewn stones 10" broad by 6" high, the upper part of bricks; the whole pagoda has a coating of *ingate* (plaster) (see Plate XLI, Nos. 84 and 85); here and there the plaster has been inlaid with square pieces of mirror glass. On the north and east sides of the pagoda are two small brick buildings plastered and whitewashed, their backs touching the base of the former (see Plate XLI, No. 85); they are 8' high, 12' long, and 9' deep; the ceiling of the room is flat, so also the roof; the edges only are relieved by an undulating line; two entrances, finishing in a pointed arch, lead from the front side to the quadrangular chamber which contains nothing but a small brick altar, whereon flowers and other offerings are deposited; they hold no images. These structures are imitations of the small Hindu temples so common in Arakan; they are modern and replace the beautiful turretted *tazaungs* which stand on the four cardinal points of all larger temples in the Irrawaddy valley.

The platform is level, but not paved; contour very irregular and not marked by a wall. On the east side is a new, zinc-roofed *zayat* (rest-house); in front of it stands, between two stone pillars, the alabaster slab, bearing the inscription in the Burmese language of which the text and translation has been given above; the stone measures above the socket 3' 7" by 2' 4" broad and 5" thick; the head-piece of the stone shows good carving (see Plate XLI, No. 86), and the tops of the lateral pillars (also alabaster) are cut into lotus flowers.

In the north-east corner of the platform stands a *Garuntaing*, *i.e.*, the Garuda bird, made of wood, mounted on a high pole; at the base of the latter are four wooden figures on wooden posts (see Plate XLI, No. 85); the figures are nearly life-size, finely carved and gilded, the fringes of their garments and head-dress being inlaid with small pieces of variously coloured glass.

On the north side a flight of stairs leads in a straight line from the foot of the hill to the platform; it was built by Minpalaung and is now in a very dilapidated condition; the staircase is 4' wide, with a brick wall 1' 6" high on either side; the steps are also constructed with bricks set on their ends in rows.

A stone image of Gotama 4' high, sitting with legs crossed under the body, stands in a small shrine on the south side of the platform.

The absence of ornamentation, even of the floral designs in stucco, so common in all religious buildings east of the Arakan Yoma, characterizes the Mahāmuni, Urittaung, and nearly all other pagodas repaired within the last 50 years in Arakan. Decorative art, either executed on stone, in plaster, wood, or metal, has become nearly extinct on the west coast of Burma, though it had there attained to a high state of development in the 15th and 16th centuries.

The Urittaung pagoda is visited by worshippers from all parts of Arakan. Extensive repairs are now carried on on the platform; the pagoda is to be gilded anew, the *ti* mended, the temple court is to be paved and enclosed by a brick wall; a new and roofed staircase is to be constructed from the foot of the hill to the platform, and a prayer hall erected on the north side of the pagoda.

Of the Camuttawdhāt and the original Uritdhāt pagodas (see page 56) no traces are left, unless it be a small dilapidated *ceti* on the north side of the hill; a few clay tablets of unknown date were found; one tablet, 8" broad, 6" high, had the surface divided into small regular fields of about an inch square with the image of Buddha, in the usual sitting posture, stamped in relief.

**U KINDAWCETĪ.** This small pagoda stands on a precipitous rock on the west side of **Yathe-taung** at the confluence of the **Mayu** river and **Yathechaung**.

"To the west of **Urittaung** (see discourse of **Gotama** on the **Selagiri**, Ch. I, **Mahāmuni** Pagoda, page 3) and at a distance of about 3 leagues there is a river called **Mallayu** (now **Mayu**) ; on the east bank of this river is the **Rājapabbata** (now **Yathetaung**) ; on this hill I lived during one of my births as a **Chaddanta** elephant (*i.e.*, an elephant with six tusks) ; when I die the frontal bone of this elephant will be found and enshrined in a tabernacle bearing the name of **U Kindawceti** (**Kumbha-ceti**)."

The native chronicles do not report the name of the original founder of the pagoda; it was rebuilt by **Minpalaung** in the year B. E. 955 (A. D. 1591) at the same time when the **Urittaung** pagoda was being repaired by him. The spire is built of blocks of sandstone, is circular at the base, and rises to a height of about 80' in a succession of concentric rings narrowing in at the top ; an iron ti surmounts the spire ; it is constructed exactly in the same style as the **Urittaung ceti**, only on a smaller scale ; the top of the hill is too narrow for a temple court ; no ornamental designs of any kind ; it is kept in tolerable good repair by the inhabitants of **Yathetaung** ; this sthupa requires no further notice. A few small and modern pagodas crown the top of the hill to the north-east.

**LINYODAWCETĪ.** This pagoda is on the hill range which separates the **Mayu** valley from the ocean, about 7 miles to the west of **Buthitaung**, close to the road leading to **Mongdo**. The classical name of the hill range is **Kasinapabbata**, and here **Gotama** passed, according to the **Selagiri** tradition (see page 3), one of his existences as the king of peacocks. "On my death my neckbone will be discovered and enshrined there in a pagoda to be called the **Linyodawceti**." Tradition and native records afford no other information ; it is not now known who built it. The pagoda has completely fallen to ruins ; it must have been a small circular stone pyramid to judge from the traces left. The same fate was shared by the pagodas on the **Mallapabbata**, the **Veluvannapabbata**, **Gandhagiri**, and **Sandalamaya**, which are mentioned in the **Selagiri** tradition.

#### AKYAB.

The town of **Akyab** is a modern place and owes its origin and growth chiefly to the removal, in the year 1826, of the British garrison from **Mrohaung** (**Myauk-ū**), the climate of which proved pestilential to the troops, to a small fishing village at the mouth of the **Kaladan** river now developed into the capital of the **Arakan** division.

There are, however, some hazy traditions still lingering among the **Arakanese** which connect four small pagodas situated on a low sandy ridge to the north-west of **Akyab** town with the famous **Selagiri** tradition of **Gotama** (see Ch. I, **Mahāmuni** Pagoda, pages 3 and following) ; they are called the **Ankyeit** or **Akyattaw** (from the latter is derived the name "Akyab"), the **Thingyittawdhāt**, the **Letyatalundaw**, and the **Letwetalandaw** pagoda, or the shrine of the "back part of **Gotama's** jaw," that of the thigh of **Buddha**, that of the right shin-bone, and that of the left shin-bone of **Gotama**. The ridge on which they stand is known as the **Akyatkundaw**. The erection of the original pagodas, the traces of which are still seen, is said to date back to the 16th century ; they fell into disrepair and lately new "temples" were erected on the old foundations. On Plates XXXIX, No. 83, and XLI, No. 87, a photograph is given of the **Thingyittaw** and **Akyattaw** pagodas. The latter is built on the circular fundament, measuring 113' in circumference, of the old stone temple of the same name ; the superstructure erected in 1873 by **Po Tha Zan** of **Akyab** is all brickwork ; its height is 20'. There are no niches, images, flowered or any other designs on them or the rest of these four pagodas, which have probably few equals in **Rurma** in point of ugliness and total want of any feature of art, architecture, or archaeological interest.

There are a few modern temples in Akyab which are interesting inasmuch as their architectural style is a mixture of the Burmese **turreted** pagoda and the Mzhomedan four-cornered minaret structure surmounted by a hemispherical **cupola**. Plates XLII and XLIII show examples. The worship, too, is mixed; both temples are visited by **Mahomedans** and **Buddhists**, and the Buddermokan has also its Hindu votaries.

The Buddermokan (Plate XLII, No. 88) is said to have been founded in A. D. 1756 by the Mussulmans in memory of one Budder **Auliah**, whom they regard as an eminent saint. Colonel Nelson **Davies**, in 1876 Deputy **Commissioner** of Akyab, gives the following account in a **record** preserved in the office of the Commissioner of Arakan and kindly lent me: "On the southern side of the island of Akyab, near the eastern shore of the Bay, there is a group of masonry buildings, one of which, in its style of construction, resembles an Indian mosque; the other is a **cave**, constructed of stone on the bare rock, which superstructure once served as a hermit's **cell**. The spot where these buildings are situated is called Buddermokan, Budder being the name of a saint of Islam, and **mokan**, a place of abode. It is said that 140 years ago or thereabouts two brothers named **Manick** and Chan, traders from Chittagong, while returning from Cape Negrais in a vessel loaded with turmeric, called at Akyab for water, and the vessel anchored off the Buddermokan **rocks**. On the following night, after Chan and Manick had procured water near these rocks, **Manick** had a dream that the saint Budder Auliah desired him to construct a cave or a place of abode at the locality near where they procured the water. Manick replied that he had no **means** wherewith he could comply with the request. Budder then said that all his (**Manick's**) turmeric would turn into gold, and that he should therefore endeavour to erect the building from the proceeds thereof, When morning came Manick, observing that all the turmeric had been transformed into gold, consulted his brother Chan on the subject of the dream and they conjointly constructed a **cave**, and also dug a well at the locality now known as Buddermokan.

"There are orders in Persian in the Deputy Commissioner's Court of Akyab dated 1834 from **William Dampier**, Esquire, Commissioner of Chittagong, and also from T. Dickenson, Esquire, Commissioner of Arakan, to the effect that one Hussain Ally (then the thugyi of **Bhudamaw** circle) was to have charge of the Buddermokan in token of his good services rendered to the British force in 1825, and to enjoy any sums that he might collect on account of **alms** and offerings.

"In 1849 Mr. R. C. Raikes, the officiating Magistrate at Akyab, ordered that Hussain Ally was to have charge of the Buddermokan buildings, and granted permission to one Mah **Ming Oung**, a female fakir, to erect a building; accordingly in 1849 the present **masonry** buildings were constructed by her; she also re-dug the tank.

"The expenditure for the whole work came to about Rs. 2,000. After Hussain Ally's death his son Abdoolah had charge, and after the death of the latter his sister Me **Moorazamal**, the present wife of Abdool **Marein**, **Pleader**, took charge. Abdool **Marein** is now in charge on behalf of his wife."

Plate XLII shows the general features of the exterior of the buildings; the interior is very simple: a square or quadrangular room. There are really two caves, one on the top of the rocks (see photograph); it has an entrance on the north and south sides; the arch is vaulted and so is the inner chamber; the exterior of the cave is 8' 3" wide, 11' 6" long, and 8' 6" high; the inner chamber measures 7' by 5' 8"; height 6' 5"; the material is partly stone, partly brick plastered over; the whole is absolutely devoid of decorative designs. The other cave is similarly constructed, only the floor is the bare rock, slightly slanting towards the south entrance; it is still smaller than the preceding cave. The principal mosque stands on a platform; a flight of brick and stone stairs leads up to it; the east front of the temple measures 28' 6", the south side 26' 6"; the chamber is 16' 9" long and 13' wide; the ceiling is a cupola; on the west side is a niche, let into the wall, with a pointed arch

and a pillaster on each side ; over it hangs a copy in Persian of the grant mentioned above. A small prayer hall, also quadrangular, with a low cupola, is pressed in between the rocks close by ; all the buildings are in good order. The curiously shaped rocks capped by these buildings form a very picturesque group. The principal mosque has become the prototype for many Buddhist temples like the one on Plate XLIII ; this pagoda is the most perfect type of the blending of the Indian mosque and the Burmese turreted spire.

## SANDOWAY.

We continue with the description of the sthupas connected with the Selagiri tradition. After the casting of the Mahāmuni image Gotama is said to have left for Dvāravatī, *i.e.*, Sandoway. While standing on the Tantawmutaung he predicted (see Ch. I, Mahāmuni Pagoda, page 5) the erection of the Andaw, Nandaw, and Sandaw pagodas over relics of his body of former existences.

**ANDAWCETI.** This pagoda stands on the Sandaw hill, upon the left bank of the Sandoway river, about half-a-mile distant from the town and a mile to the south of the Nandaw pagoda.

"Ānanda," said Gotama, "I who am your elder brother, was many a time in former existences a king of men in this very city ; in one of my births I was a harmadryad king on the Pasura-pabbata ; on my death my molar tooth shall come to be enshrined on that hill in a pagoda to be called the Andawceti."

Buddha's prophecy was fulfilled in the year B. E. 125 (A. D. 762). King Minzechôk of Dvāravatī built a pagoda over the molar tooth of the harmadryad, the Bodhisat. The shrine was repaired A. D. 1323 by King Mahāzo (Launggyet dynasty) ; again by order of Minrajygi of the Myauk-ū dynasty in B. E. 969 (A. D. 1626). In the year 1038 (A. D. 1676) the pious King of Myauk-ū, Candasudhamma, thoroughly restored the Andaw, Nandaw, and Sandaw pagodas, erected monasteries, and made large offerings. About 10 years ago the Andawceti was rebuilt with bricks, plastered, and whitewashed ; the inhabitants of Andawya and Sandoway keep the sthupa and premises in order. An iron ti, gilded, was put on the pagoda in B. E. 1210 (A. D. 1848) ; the deed is recorded on a stone lying outside the temple court (see below).

The pagoda is octagonal at the base ; each side measures from 25 to 27 feet, the circumference being 244 feet ; from the bell upwards the spire is circular, gradually narrowing in at the top ; total height 46 feet ; no porch, niches, or ornamental designs of any kind ; not even an image or altar ; the temple court is not paved ; it is narrow and encompassed by a quadrangular wall ; an irregular octagon drawn in a square is the ground plan of the platform and spire ; the structure is badly built and of little interest to the antiquarian, except through its connection with the Selagiri tradition.

A small new bell in the north-east corner of the platform bears the date B. E. 1236 (A. D. 1875). Outside the temple court, on the east side of the hill, lies a circular stone measuring 15' in circumference ; in the centre a square hole has been cut, each side measuring 2' 2" ; the slab is 1' 2" thick ; the space between the hole and the edge of the stone is covered by a Burmese inscription recording the putting up of a new ti at a cost of over Rs. 350 ; the inscription is modern, but the stone is old ; when breaking down the old pagoda to rebuild it the slab was found immured above the bell (garbha) ; the square hole in the centre received the "ti-yo," the beam or post which supports the ti, the lower end being walled-in in the upper part of the pagoda.

A peculiar superstitious practise, which I have met with only in Arakan, is connected with such unused umbrella stones ; it prognosticates the success or failure of a contemplated undertaking ; the stone is placed flat on the ground within the temple court ; a twig of the tamarind tree (*Tamarindus indica*) is planted within the square hole ; if the twig thrives well, success may be expected ; but if it

The following is a copy of the inscription : အောင်ဇေယျန္တ၊ သက္ကရာဇ် ၁၂၁၀ ခုနှစ် သီတင်းကျွတ်လဆန်း ၁၂ ရက်နေ့၊ ဖြစ်တော်မူ၍၊ အံတော်စေတီတော်ကြီးကို၊ ရွှေထိအပ်၊ တောင်၂ မိုက်ထိပုံရေ ၁၂ ကျီ၊ မော်လ... ထက္ကဋ္ဌထရာပေ၌၊ ထုတ်ကျပ်ပြုလုပ်၍၊ ဝိသင်္ဃာတနာယကတော်အောင်ရွှေရောင်သည့်အထိုင်၊ ထိတကော၊ အဓိကျက်၊ ပိဋကေ၊ ဦးတင်ဖြူ၊ မောင်မြတ်၊ မောင်ရွှင်၊ မောင်ရွှေအိတ်၊ မောင်ပိုင်၊ မောင်စံမင်း၊ မောင်ရွှေလှိုင်၊ မောင်... ထို့မောင်နှံတစ်ရပ်၊ ၎င်းပြင်အနီးအနား၊ ဝင်သူကုသိုလ်သမ္မာ၊ ထုတ်ပြင်ပရပ်နှံတကွ၊ ရွှေမိန့်ချယ်လယ်စိုက်ပျိုးသွင်း၊ ထမြူလှံအံ့၍၊ ထိုရက်ဆိုင်ရံသေ၊ ပွဲသွင်ကျင်ပကျော့မွေ့၍၊ ငွေငွေကျော်၊ မိုက်ကုသိုလ်ပြုလုပ်၊ မောင်မြတ်စုတိ၊ ၁၂၁၀ ခုနှစ်၊ ကဆုန်လပြည့်ကျော်... ရက်သောတော်နေ့၊ အံတော်စေတီတရားကို၊ နှစ်မက်ပိဋကေ၊ ရွှေထင်၍၊ ပြုလုပ်ရံသည့်၊ နတ်လူပရိသတ်မှတ်သမိအောင်၊ ကျောက်စာပြုရေထာသည့်စာ၊ နတ်လူအပေါင်သော၊ သောညီညာသာတုခေါ်စေသော်။

*Note.*—There are eight Maggas to which laymen can attain,—right views, right thoughts, right speech, right actions, right living, right exertion, right recollection, right meditation.

SANDAWCETĪ. This pagoda stands on the left bank of the Sandoway river, about a mile distant from the town of Sandoway, on a precipitous hill.

“Not far from the Lokula hill,” said Gotama to Ānanda while standing on the Tantawmutaung (see Ch. I, Mahāmuni Pagoda, page 5), “in a south-easterly direction is the Munikesa hill, where I “lived in one of my former existences as a Shwe Jamari (yak-ox). There a hair relic of mine “will become enshrined in a pagoda to be called Sandawceti.”

.The pagoda was erected in the year Sakkaraj 145 (A. D. 784) by the Dvāravatī King Minnyokin ; Mahāzo, of the Launggyet dynasty, rebuilt the sthupa in A. D. 1323, and Minrājagyi of Myauk-ū in Sakkaraj 969 (A. D. 1626) ; again repaired by Candasudhamma in A. D. 1676, by the inhabitants of Sandoway in A. D. 1849, and again by the same agency in A. D. 1876.

A brick staircase 6' broad, with a wall 3' high on both sides, leads from the foot of the hill to the north side to the platform ; it counts 204 steps. The cetī, massive throughout, is octagonal like the Andaw, constructed of bricks, covered with plaster, and whitewashed ; from the bell upward it is circular and tapering towards the top ; its height is 65' ; around the base it measures 180' ; an iron ti



urmounts the whole. The temple court is not paved, but kept clean; the wall around the platform is also octagonal, built of bricks, 5' high, and provided with three entrances, but only the one staircase already mentioned. In the north-east corner hangs a new bell bearing the date Sakkaraj 1211. Decorative art has not touched the pagoda; there are no niches, porches, not even a single image or anything else worth noticing on the platform. On the foot of the hill are a few small shrines of modern date. One deserves notice. In appearance it is like an ordinary Mahomedan burial monument; it was built for the purpose of preserving manuscripts (see Plate XLIV, No. 50); the inner chamber is square, the ceiling follows the contour of the roof; the whole structure is made of bricks and coated with plaster.

The **NANDAWCETI**, on the Nandaw (Lokula) hill, standing upon the left bank of the Sandoway river and distant a mile in a northerly direction from the town.

Of this place Gotama said (Selagiri tradition): "Not far from the Pasura hill is the Lokula 'hillock', where I once lived as a partridge-king. When I die my **nāmadhātu** (?) will there be found and shall be enshrined in a pagoda to be called the Nandawceti (Rib-relic-pagoda)."

The sthupa is said to have been built in the year **Sakkaraj 124** (A. D. 763) by King Minbya; repaired, or rather re-built, by **Mahāzo A. D. 1323**, **Minrājagyi A. D. 1626**, **Candasudhamma A. D. 1676**, and by the inhabitants of Sandoway in 1849 and 1878.

Originally it is described as having had only the height of 6'; each repairer constructed a new pagoda over the old one and it is now about 40' high from the base to the ti; its circumference at the base is 110 feet; it is octagonal below, circular towards the end; its style is exactly that of the Andaw and Sandaw pagodas, only on a smaller scale, and is as barren in art and objects of antiquarian interest as its sister shrines; we have mentioned them because they are connected with the Selagiri tradition and the foundation of the **Mahāmuni** temple; the site of the three pagodas is undoubtedly as old as that of **Dvāravatī**; but not a trace of the old shrines now remains, unless they be enclosed within the new structures erected over the old ones.

The original site of **Dvāravatī** must have been about 12 miles west of the present town of Sandoway, on the left bank of the river; but all searches for antiquities were without success:

From Sandoway to **Kwa** are no archaeological remains of any importance. Ngapoli, Go, and Myochaung to the south and south-east of Sandoway, and near the seashore, were visited and carefully examined as these parts of the coast and adjacent islands were often occupied by Portuguese pirates and adventurers from Goa; no traces of their settlements were found. Myochaung is supposed to be so called because, I was told, there are still the remains of an old town (**\$ myo**) and fort to be seen on the banks of the streamlet; we followed it up its sources, but in vain. In the 15th century the Talaings had conquered Arakan from Kwa to Launggyet and Mrohaung. The main body of the Myos (pronounced in Arakan "Mro") were driven to the north of Kaladan; a portion of this once powerful mountain tribe retired to the valley of this stream and stubbornly and successfully defended their new home against the Talaings. Henceforth it was called Myochaung or Mrochaung.

We reached Arakan at the end of April; the monsoon, beginning in June, prevented my visiting the upper regions of the Mayu, Kaladan, and Lemro rivers.

#### SANDAWSHIN PAGODA.

The **Nandawceti** in Sandoway is the southernmost and last of religious edifices in Arakan connected with the Selagiri tradition. On the Boronga or Myainyoon island, which forms the eastern bank of the Gacchabha or Kaladan river at its junction with the sea, are found the ruins of a small pagoda built of stone with a niche towards the east containing a few images hewn clumsily out of

white limestone. Excepting the niche, the shrine is massive throughout and was originally a simple pyramid of the Shwe Dagôn type.

With this Sandawshin para begins another important tradition which commingles with and partly overlays the legend of the Mahāmuni temple. It is the story of the journey of the two brothers Taphussa and Pallika, who travelled as merchants between Suvannabhūmi (Burma) and Bengal. The story runs thus: "While journeying in India they came upon Gotama while he resided in Yajagyo (Rājagriha); they paid him devout homage and presented numerous offerings. Gotama Buddha, observing the great respect and devotion shown him, made them a present of eight of the hairs of his head to take with them to their native country. On their journey to Ukkalāpo (supposed to be regions of the delta of the Irrawaddy) it came to pass that from stress of weather the two brothers called at Nagammaw situated on the Boronga island; they found the sea too boisterous to proceed further. In the interim during their stay at the place it so occurred that a Naga or sea-dragon struck with the divine effulgence of Gotama's hair assumed the form of a human being; appearing in this state before the two travellers he promised them that, should they present him two of Buddha's hairs, he would be calm the weather to enable them to proceed on their journey. They complied with his request, the sea became calm, and Taphussa and Pallika reached Ukkalāpo in safety. Here they erected the Shwe Dagôn and other pagodas, and deposited the hairs, placed in golden caskets, in the relic chambers of those shrines." The Mahāmuni temple is the centre of the Selagiri tradition, the Shwe Dagôn in Rangoon that of the hair legend. They are the two oldest in Burma and we shall often have to refer to them in future reports. The journey of Taphussa and Pallika, and the presentation of hair to them by Buddha is mentioned in the Mahāvagga of the Vinaya Pitaka (see my report on the Shwe Dagôn pagoda).

Before concluding the report on Arakan I must once more revert to that curious book, the Sabbāthanapakaranam, already mentioned on page 2, Chapter I, Mahāmuni pagoda. Amongst other interesting information it gives a list of the 198 ancient and modern cities in Arakan, 99 on each side of the Gacchabha or Kaladan river. The spelling is throughout that of the original manuscript.

*The 99 cities to the east of the Gacchabha Nadī (Kaladan).*

- |  |   |
|--|---|
| (1) ဒွါရဝတိ Dvāravatī.                     | (19) တင်ရှူတောင် Tin (or Tang) Rutaung.                                       |
| (2) ပန္နဝတိ Pannavatī.                     | (20) နေတောင် Netaung.   |
| (3) သိဗ္ဗတိ Sibbalī.                       | (21) ဂေချင်းအိုင် Yekhyamaing.  |
| (4) မင်းသွီးမြင်း Minthamipyin (or prang). | (22) ရွှေပန်းတောင် Shwepantaung.  |
| (5) မင်းသားမြင်း Minthabyin (or prang).    | (23) ပဉ္စာ Pañca (Binza).   |
| (6) ဆက်တင်ဝန် Thaktinwun.                  | (24) ကျောက်ပန်းတောင် Kyaukpantaung.   |
| (7) ဆင်တူး Zintu.                          | (25) သီရိရတ် Sirigut.   |
| (8) ဖေါင်တောင် Baunglaung.                 | (26) ဆင်ကျီး Zhinkyo.   |
| (9) ထိုင်ချိုင်း Taingkyain.               | (27) ညောင်တော် Dhannavatī.  |
| (10) ကာဝန်တော် Kavantaw.                   | (28) ကန်သုံးအင် Kanthoning (or ang).  |
| (11) ဆောက်မြင် Thaukpyin (or prang).       | (29) အတ္တဝတိ Ajjhavatī.   |
| (12) ဝဠာတောင်တော် Zibhaungtaung.           | (30) သီရိမာဝတိ Sirimavatī.  |
| (13) ပဲခဲတောင် Palētaung.                  | (31) မာလာယုမြစ်နားရွှေရေမြို့ Rājakyō (Rājagriha), close to the Malayu river. |
| (14) ဂင်္ဂာမြင် Gangapyin (Gangaprang).    | (The Malayu river is now called   |
| (15) ခေါင်မြတောင် Khaungprutaung.          | Mayu; it is the westernmost of the  |
| (16) ဝန်တင် Wuntin or Wantang.             | large Arakanese rivers; a "New  |
| (17) မုတ္တရီ Muñcari.                      | Rājakyō" had been founded there).   |
| (18) ဗေလပုပ္ဖာ Velupabbata.                |   |

- (32) ရန္တဝတိ Rannavati.  
 (33) သေသာနဒိမြစ်နား၌။သေသာလိ Vesālī, near the Selanadi. (The ruins of Vesālī are about 20 miles north of Mrohaung.)  
 (34) ပဉ္စဝတိ Pañcavati.  
 (35) သမ္ဘဝတိ Sammavātī.  
 (36) ကရုဏိယုတ္တဝဂီရိ Karāṇisuttavagīri.  
 (37) ကြွေပြင် Kywepyin (Krweprang)  
 (38) လေးညှင်းတောင် Lehningtaung.  
 (39) ကုမ္ဘဝတိ Kummavati.  
 (40) ပါသိဝ Pāsiva.  
 (41) ခတ္တရာ Cancana.  
 (42) သဝင်တိုင် Thavingaing.  
 (43) ပြိုင်တိုင် Pyaingtaing.  
 (44) ရွှေသင်တောင် Khwethintaung.  
 (45) ဝါးရင်းတောင် Payintaung.  
 (46) ဆေဌါန (သေဌါန) Cheddana (? Bheddana).  
 (47) ကြက်သရေတောင် Kyettharetaung.  
 (48) ဧညိသတင်တောင် Zithabhintaung.  
 (49) ချိပ်ဖျားအရပ်တွင်နေရန်ချောင်း Nga Yan chaung in Khyeippya.  
 (50) ဓမ္မဝကံ Cammavak (Campavak).  
 (51) ပေါင်ဘုံတောင် Paungbhontaung.  
 (52) ပြိုင်တိုင်တောင်မြို့ Pyaingtaing taungpyu.  
 (53) ကြိန်သာ Kyeintha.  
 (54) သလွန်တောင် Thalwuntaung.  
 (55) ပိန္နဲချောင်း Pinne chyaung (Pinne is the Burmese for Sriganesa and its votaries; the name implies the creek of Sriganesa or its worshipper).  
 (56) ဆင်ဖြူကျွန်း Zhingphyūkyun (the island of the royal white elephants).  
 (57) တွေ့မြို့ Tweepyaphyū.  
 (58) ကာတန်တောင် Katantaung.  
 (59) အမ္ဘနဒိမြစ်နား၌။ပုသိမ်တော် Phuthing (P u - sang), near the Amba (Mango) river.  
 (60) သီလာအိုင် Sila aing.  
 (61) ရင်းသစ်တိုင် Yinkattein (Rang Khaptein).  
 (62) ဓမ္မဝတိ Cammavati.  
 (63) မန်အောင် Manaung.  
 (64) ပန်းနံသာ Pannanthā.  
 (65) မဉ္ဇ Minza (Mañca).  
 (66) ဝိကျွန်းသာ Zapokywuntha.  
 (67) သိတ်မတောက် Zheitmatauk.  
 (68) လင်းလို Linglo (Langlo).  
 (69) ဖုခါသိတာကန် Phukhasītakan.  
 (70) ဓမ္မလယ် Campalay.  
 (71) ကဏ္ဍပုဗ္ဗတကန်တောင် Rakkhara pabbata kanantaung.  
 (72) ဗွန်မိုးပုံ Hlan Yopôn.  
 (73) တောင်သုံးဆယ် Taung thônzhay.  
 (74) သရဗ္ဘာန် Sarabbhān.  
 (75) နဂါးတောင် Nagataung.  
 (76) တပင်တိုင် Tapintaing.  
 (77) တောင်ဖြူတောင် Taungphyutaung.  
 (78) နီလာတောင် Nilataung.  
 (79) ဗွန်မိုးတောင် Hlanyotaung.  
 (80) တောင်ဂုဏ်ရှိရပ်၌ Got city in Taungôp.  
 (81) လင်းဟုံ Linghon.  
 (82) ဝါသုမြစ်နား၌။ကမ္မလမြို့ The city of Kammala near the Vāsu river.  
 (83) သရက်တောင် Tharaktaung.  
 (84) မုနိ Muni.  
 (85) ဝတ်တလင် Zittaling.  
 (86) ကျောက်လွေခါ Kyaukhlekha.  
 (87) လက်ဖယာ Lakphaya.  
 (88) မုံကု Hmankū.  
 (89) လင်းမြို့ Ling (Lang) myo (the city of Ling).  
 (90) မြေမြို့ Myemyo (Mremro), the city of Mye (Mre).  
 (91) နေရညရာ Neranjarā.  
 (92) ကုသာဝတိ Kusavati.  
 (93) နတ္တိရာ The city of Natī (?).  
 (94) မြောက်ဦး Myaukū (Mrohaung).  
 (95) ပရင် Paring (Prang), to the east of Mrohaung.  
 (96) ဓတုဂါမ Catu (r) gāma, known under the more modern name of Launggyet.  
 The remaining names are effaced.

*The 99 Cities to the west of the Gacchabha (Kaladan) river.*

- (1) ကြီးမသဒိ Kyimasari.  
 (2) ကုလပန်ဒင် Kulapanjing.  
 (3) ဖြူမာ Phyumā (Phrumā).  
 (4) ကန္တမဇ္ဈိမာ Kantamajjhimā.  
 (5) ပာင်ဂရ Pakhingara.  
 (6) ကင်ကလ Kajingkala.  
 (7) သန္တကလ Santakala.  
 (8) ကန္တာကရာဇ် Kantakarāj.  
 (9) ဧညိကရာဇ် Zikurāj.  
 (10) သောတာကရာဇ် Sotākarāj.

- (11) မဟာပဋ္ဌတရာဇ်မြို့ Mahāpabbatarājmyo (the city of the Mountain Chief, an honorary title bestowed by Arakanese and Burmese Kings upon submissive tributary Hill Chiefs).

(12) ငူလာကရာဇ်မြို့ Culakarājmyo (the city of Culakarāj).

(13) ကလာကရာဇ် Kalākarāj.

(14) ပညာလိကရာဇ် Pancalikinrāj.

(15) ကပ္ပင်ဝါလူ Kapingvāku.

(16) ဓန္ဒသာရာဇ် Candasarāj.

(17) ပန်ခလာ Pankhalā.

(18) အညာနဒီမြို့ Anjatanadimyo (the city of Anjata river).

(19) ပဉ္စကာမဝတီ Pancakāmavati.

(20) တဉ္စရဉ္စပေါ Tancarancapo.

(21) အတ္တထန် Ajjhatan.

(22) သုဉ္စမာဂိရိ Suvanumāgiri.

(23) မြီးမြို့ Myimyo (Mrimro) (the city of Mri).

(24) ပထိလောနဂရ Pathidhalānagara.

(25) ပဌနဂရ Patthanagor.

(26) ရမ္ပာပူရ Ramapura.

(27) ပေါက္ခရာနန္ဒိ Pakkharanandi.

(28) သမာဝါယ Samavāya.

(29) ဝေလာပန်တောင် Velapantaung.

(30) ကကာမြို့ The city of Kakara.

(31) နေန်သရဲ Ngatansarè.

(32) မလ္လာရာဇ် Mallarāj.

(33) ယက္ခဂန္ဓာရ Yakkhagandhāra.

(34) သမာဂိရိ Samāgiri.

(35) ဓန္ဒဂိရိ Candagiri.

(36) ဓတူရမြို့ The city of Catura.

(37) ပုလိန္တရာဇ် Pulintarāj.

(38) ဘဝန္တီ(အဝန္တီ) Bhavantī (? Avanti).

(39) ကောကကရာဇ် Kokakarāj.

(40) ဘားတလင် Zhataling.

(41) ခမောင်တုံ Khamaungtôn.

(42) သရက်ဘိုင် Tharakaing.

(43) ငြိတ်တောင် Kyientauk.

(44) ပန်းပြင် Panpyin (Panprang).

(45) ထိုးဝေတူလဒွံသမိတ်တောင် Thapeittaung in Yo Vebhūla.

(46) ယဉ္စာမြစ်နားနွီးယင်တောင်တောင် Ying Chaung-taung, near the river Panna.

(47) သောက္ခတန်မြို့နားနွီးအင်ချင်းတောင် ၊ (Ang) Kyintaung, near the river Sokkatan.
- (48) ရွှေဝဏ္ဏီ Shwe Sankyan.

(49) ဆင်တိန်မြစ်မြစ်နားနွီးဆင်သေမြို့ The city of Zhinthe, near the river Zintainkhyin.

(50) ဆဒ္ဒါနီဘိုင် Zhaddānaing.

(51) သဝန်ကျွန်း Savankywun.

(52) ခပ်တန်းတင် Zittanting.

(53) သမက် Samak (Thamet).

(54) ယောက္ခမ Yaukkhama.

(55) ဆီထုံးဘွဲ့ Zhantunbwè.

(56) သလူတောင် Tha (Sa) lutaung.

(57) တပ်မြို့ The city of Tap.

(58) တောင်ကျွန်း Taungkywun.

(59) ကျက်ထောင်တောင် Kyektawtaung.

(60) ကာသုရ Kasura.

(61) တောဆီဘုံ Taukzon.

(62) တဲလမူချောင် Tēlamuchhaung.

(63) ဖေကောက် Phekaūk.

(64) ဖေကျွန်း Phekywun.

(65) ခမောင်ဘိတ်(ဆိတ်) Khamaung Cheit (zheit ?)

(66) မြိုင်းနွီးလောပန်းတောင် Nilapantaung in Hmain.

(67) ခဲလူ Khèlu.

(68) သုရနန္ဒ Sūrananda.

(69) သမန္တရာဇ် Samantarāj.

(70) ပါထကော Patako.

(71) တံတိုင်သင် Ta (n) Taingthin.

(72) ချင်တေ.တောင် Khyinthetaung.

(73) မြိတ်သေတောင် Myatthetaung.

(74) အန္တရာဇ်(ထန္တရာဇ်) Andarāj (? Bhandarāj).

(75) ကင်ဘီဘိုင် Kinbhiaing.

(76) ရဲရိပင်တိုင် Yè (Rè) Yo (ro) pintaing.

(77) သေမသေထံ Themathauk.

(78) သားဖျိ Thāpyongo.

(79) တံခိုမြစ်နားနွီးကျောက်တံခါး Kyaukta (n) Kha near the Takho river.

(80) တရပ်ချောင်းနားနွီးတရပ်မြို့ The city of Taropkan (Chinese quarter) near the Tarop creek.

(81) ရွေးသေမြို့ The city of Khwethe.

(82) ဩဝမာ Omara.

(83) ဓက္ကဏ္ဍ Cakkavanna.

(84) ဝေရဉ္စ Veranja.

(85) တရပ်မြို့ Taropmyo (Chinese city).

(86) သာယာမြို့ Thāyāmyo (the city of Thāyā).

(87) မလ္လာမြို့ The city of Malā.

(88) အောင်သာမြို့ The city of Aungtha.

(89) နီလာပြင်မြို့ The town of Nilapyin (Nilaprang).

(90) ငြိတ်တောင် Kyientauk.

- (91) ဆင်ဖြူဆောင် Zhinphyutaung.
- (92) ညောင်ချောင်း Nyaungchaung.
- (93) ဝိဗ္ဗင်ပြာ Zinyinpya.
- (94) တံတိုင်းဝင် Ta (n) taingvin.

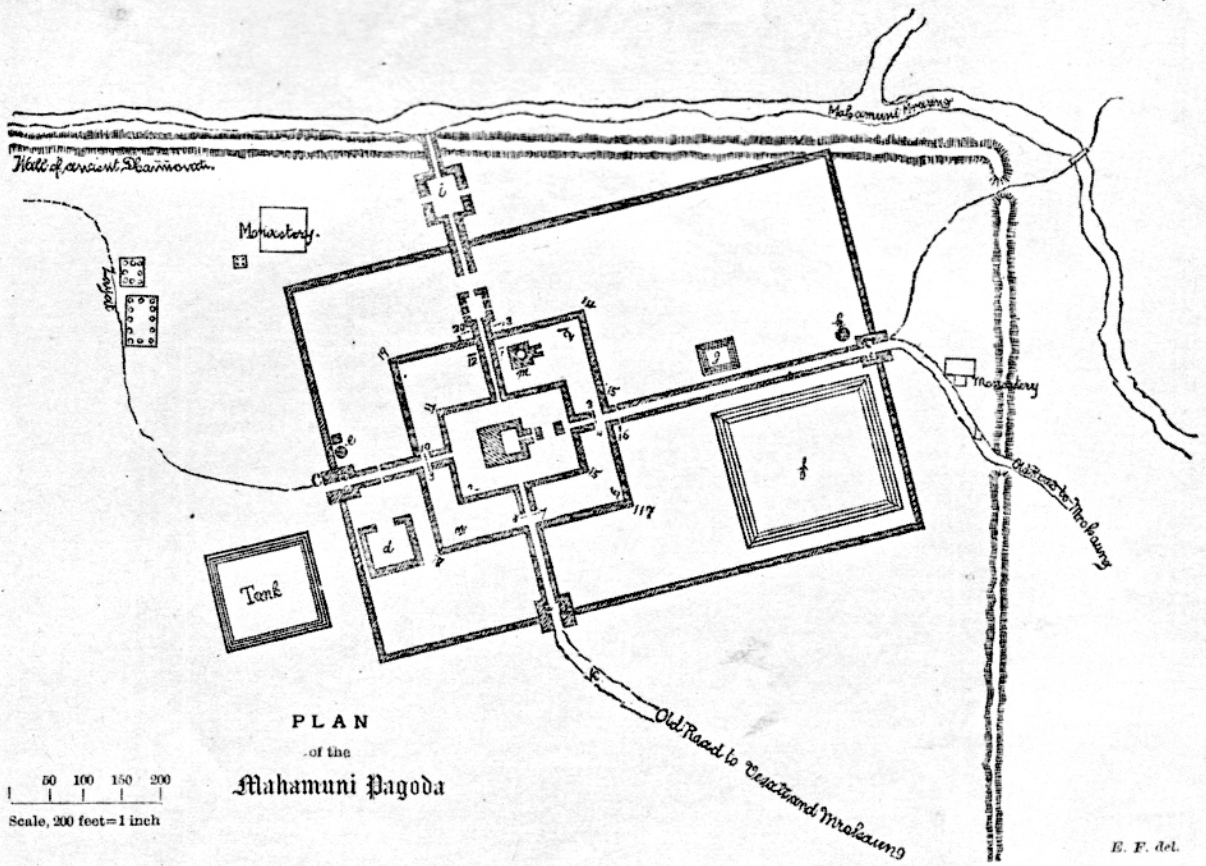
8

- (95) နဂရမြို့ Nagaramyo (?)
- (96) လောရမာမြို့ The city of Loramā.
- (97) ပျားသတူ Pyasatu.
- (98) နတ္တိသာလမြို့ The city of Nāttisāla (?)

(99) နတ္တိဗာသမြို့ The city of Nattibāla (?)

Some of the names are modern and quite fanciful, like (98) and (99). The list will probably prove useful to the student of the ancient history of India.

No. 1.



No. 1

No. 2.



West entrance of the first terrace of the Mahamuni Pagoda.

No. 2

No. 3

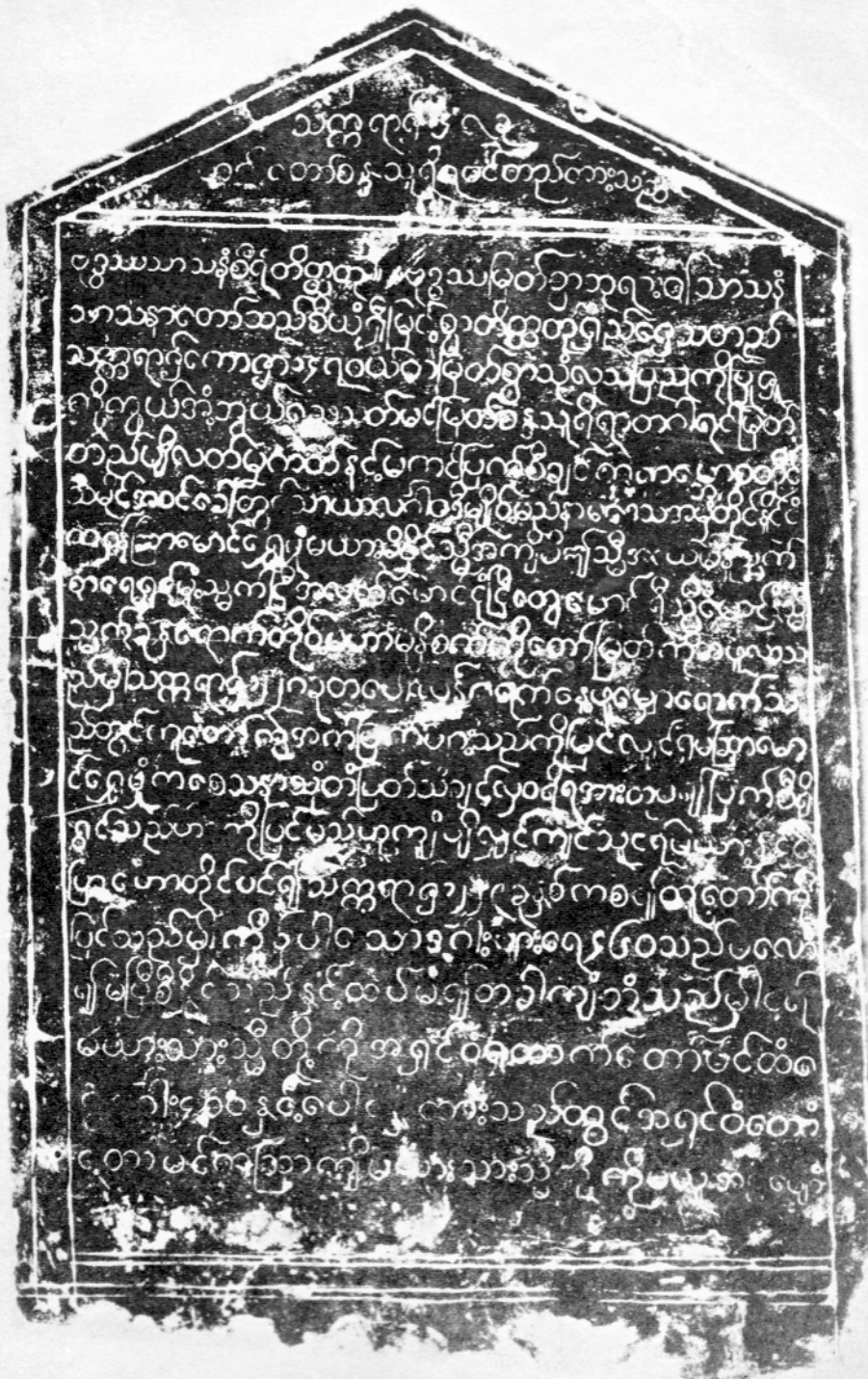


The Mahamuni Shrine from the south-west side.



No 3

No 15



Inscription, Mahamuni Shrine.

No 4

Ag 14

✓

[illegible]

*Inscription, Mahāmuni Shrine.*

No. 1. *N<sup>o</sup> 5*



*N<sup>o</sup> 5*

No. 2. *N<sup>o</sup> 6*



*N<sup>o</sup> 101*

No. 3.

*N<sup>o</sup> 7*

No. 4.

*N<sup>o</sup> 3*



*N<sup>o</sup> 7*



No. 1.

№ 8

No. 2.

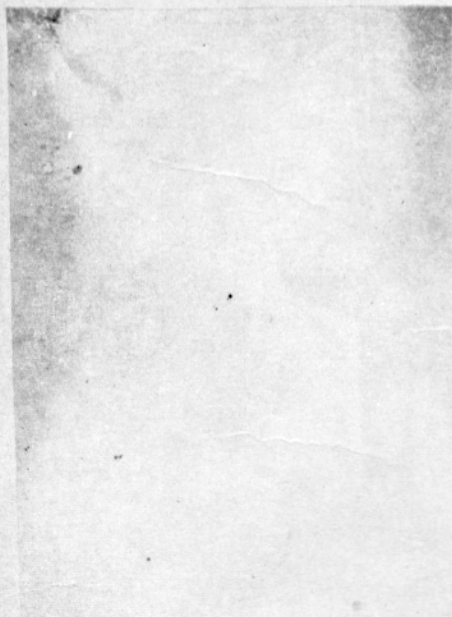
№ 7



№ 8

No. 3.

№ 15



№ 9

No. 4.

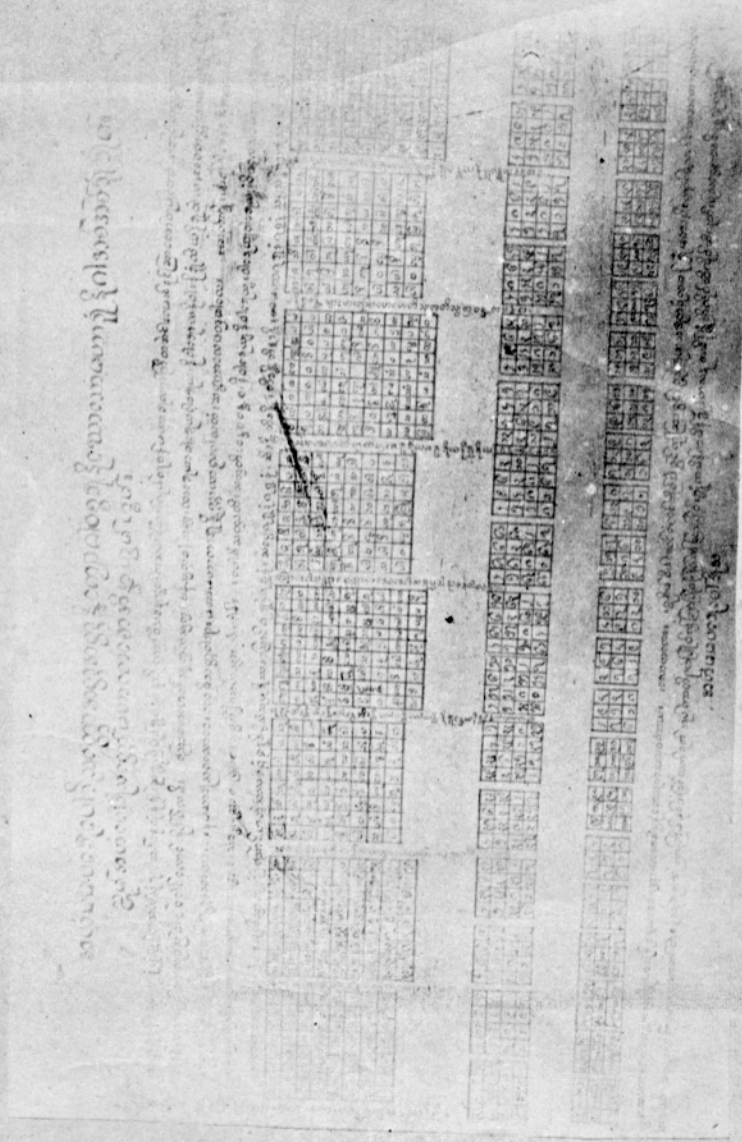
№ 6



№ 10

*Handwritten signature or mark*

✓



*Bell-inscription, Mohāmuni Pagoda.*

№ 11

No. 1.

*The Banyan Shrine on the II terrace.*



No. 12

10/2

No. 2.

*The Mahāmuni Shrine from the south-west corner of the first platform.*



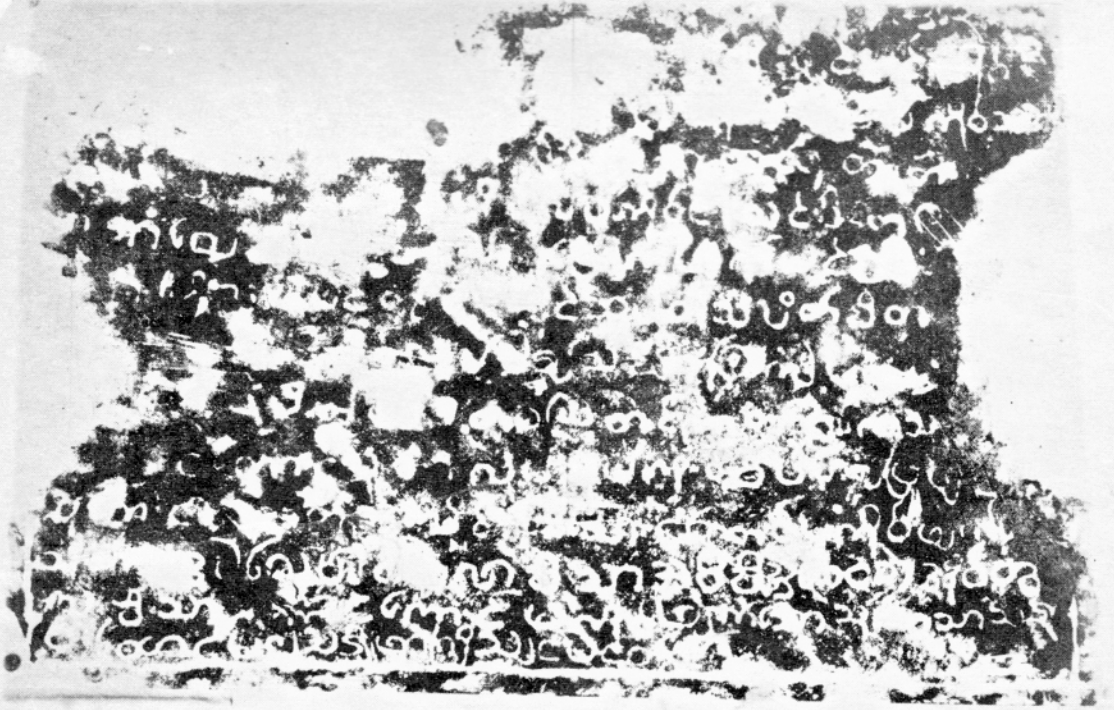
No. 13



No. 4

*Inscription, Kyauktaw.*





№ 15

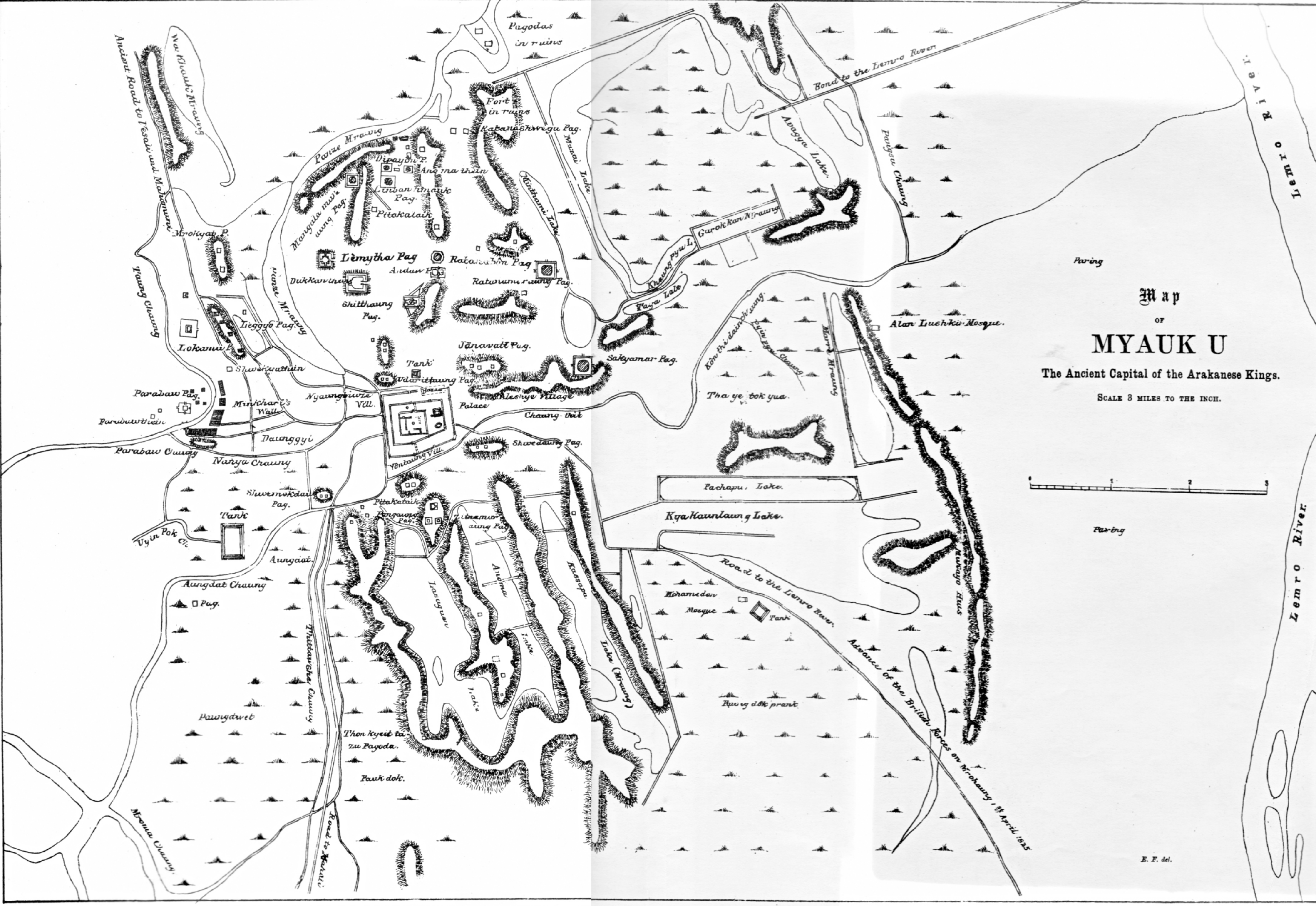
№ 13

No. 2.



Stone-inscription, Mahāmuni Pagoda

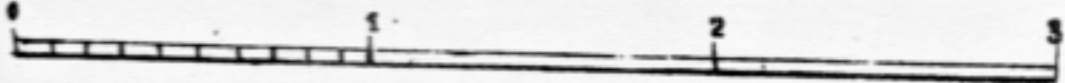




Map  
OF  
**MYAUK U**

The Ancient Capital of the Arakanese Kings.

SCALE 8 MILES TO THE INCH.



E. F. del.

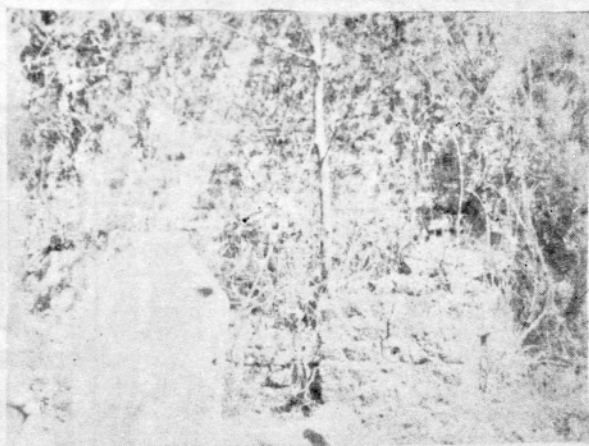


No. 1.



*Effigy of Pazāmin, Mrohaung.*

No. 2.



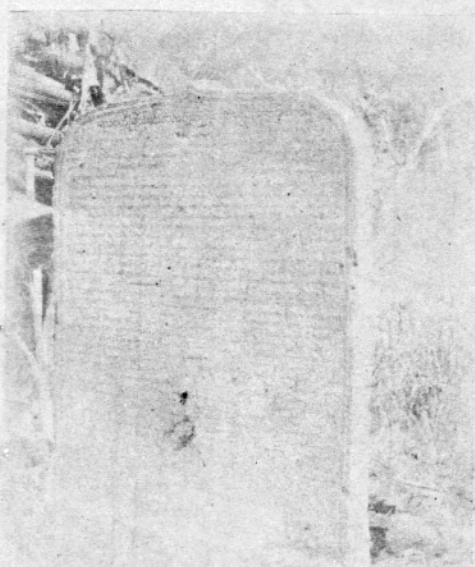
*Stone inscription, Mrohaung.*

No. 3.



*Stone sculpture, Mrohaung.*

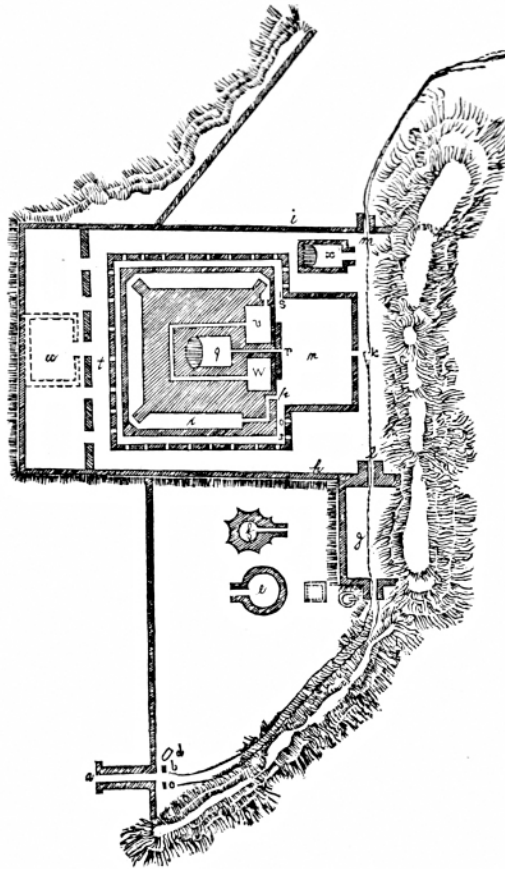
No. 4.



*Stone inscription, Mrohaung.*

No. 5.

*Path to the Andaw Pagoda*



PLAN

of the

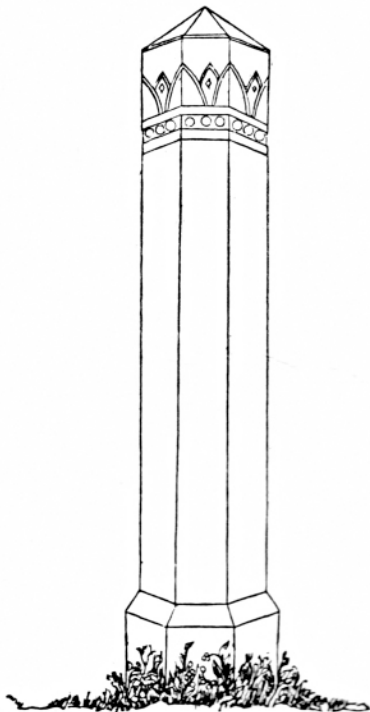
Shitthaungpara

Scale, 1 inch to 100 feet

0 10 20 30 40 50 100 feet.

E. F. del.

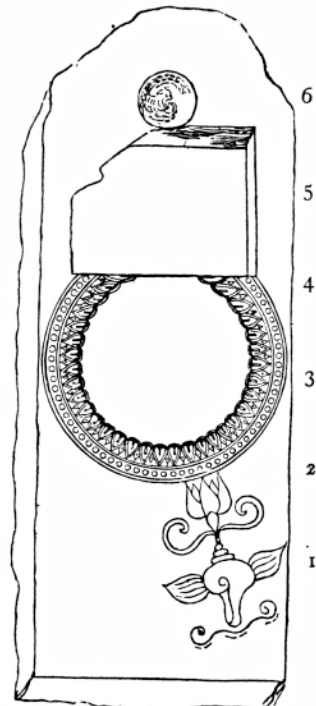
No. 6.



E. F. del.

Stone pillar Shitthaung Pagoda

No. 7.



Stone sculpture Shitthaung Pagoda

No. 13.



*First terrace, Shitthaung Pagoda.*

No. 14.



*Stone sculpture, Shitthaung Pagoda.*

No. 15.



*Stone sculpture, Shitthaung Pagoda.*

No. 16.

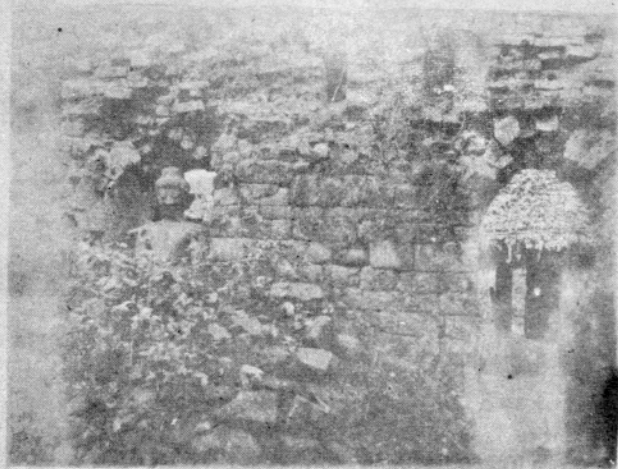


*Stone sculpture, Shitthaung Pagoda.*



No. 17.

TV 42



*Entrance to inner Temple Court.*

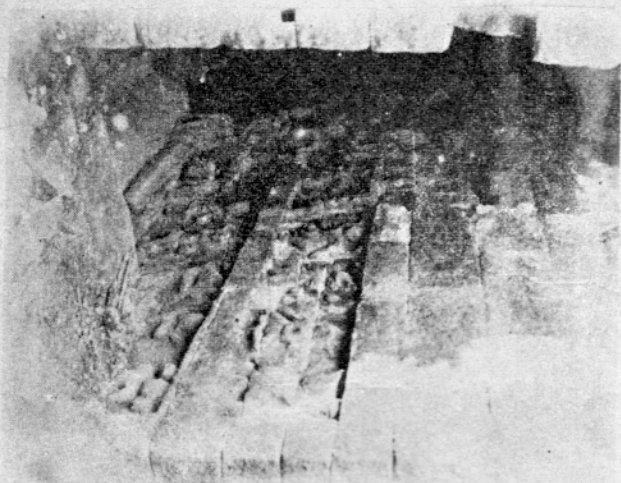
No. 18.



*North side of the Shrine.*

No. 19.

TV 44



*South entrance to the outer gallery.*

No. 20.

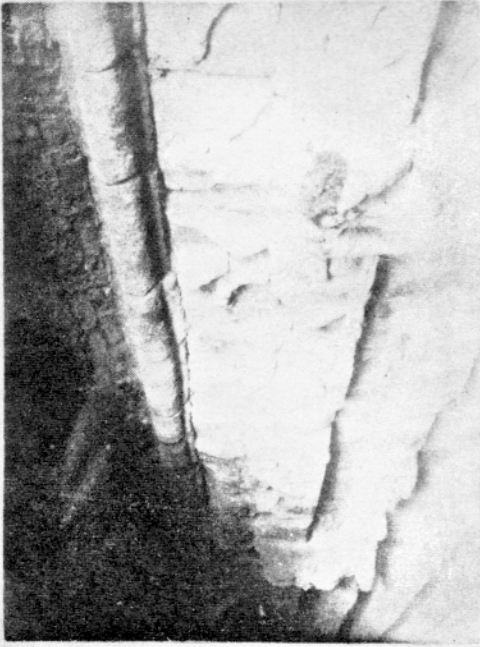
TV 45



*Same from the inner corner.*



No. 21.



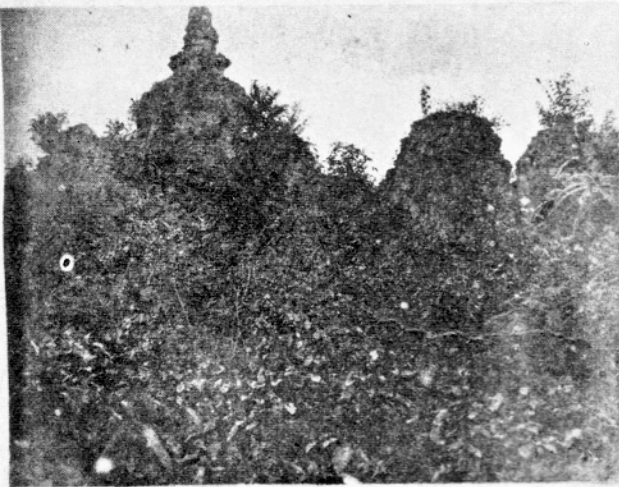
*View of outer gallery.*

No. 22.



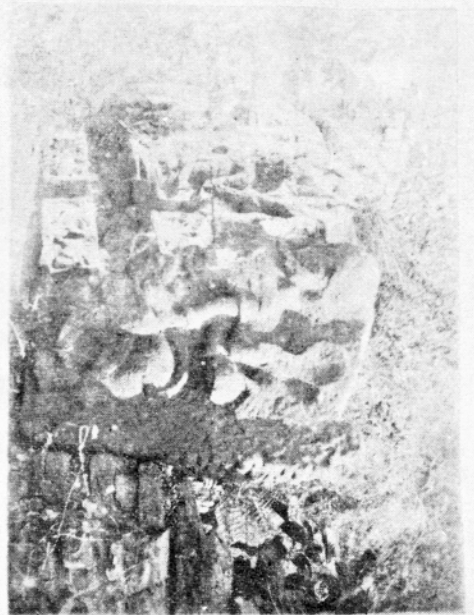
*North entrance to outer gallery.*

No. 23.



*View of the interior, Shitthaung Pagoda.*

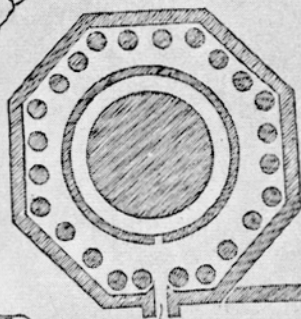
No. 24.



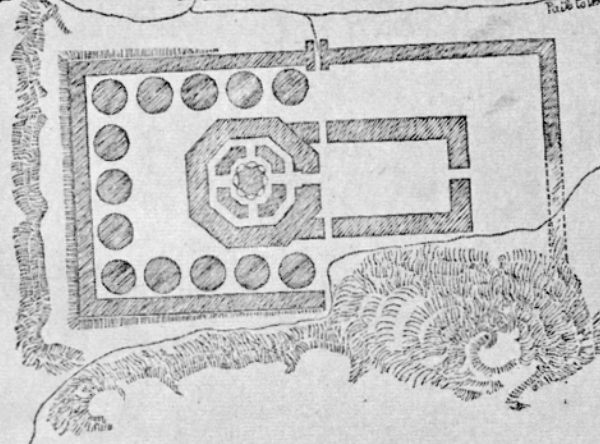
*Stone sculpture, Shitthaung Pagoda.*

No. 25.

PLAN  
of the  
Ratanapon Pagoda



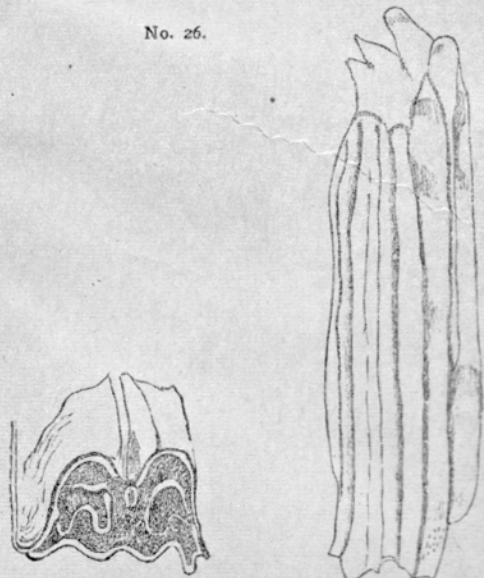
PLAN  
of the  
Andaw Pagoda



0 10 20 30 40 50 60 70 80  
Scale, 60 feet = 1 inch.

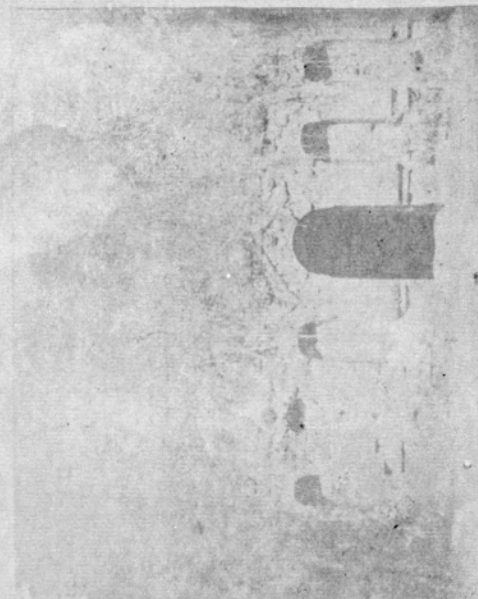
E. F. del.

No. 26.



The holy tooth (actual size) of the Andaw Pagoda,  
Mrohaung.

No. 27.



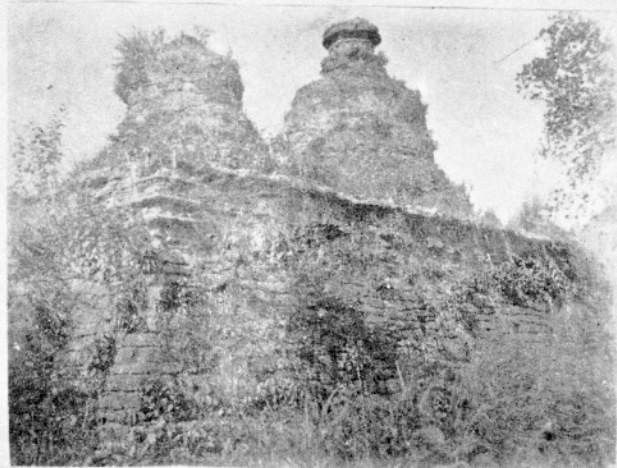
Facade of the Andaw Pagoda.

No. 28.



*The Ratanapón Pagoda.*

No. 29.



*Dukkanthein, north side.*

No. 30.



*Dukkanthein, east side.*

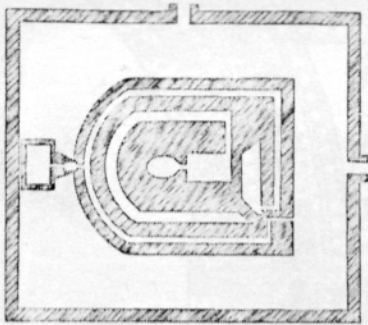


No. 31.

PLAN

of the

Dukkhanthein

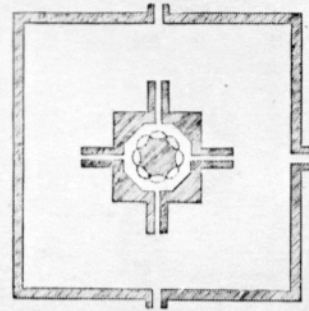


No. 32.

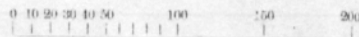
PLAN

of the

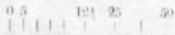
Lemyekhna Pagoda



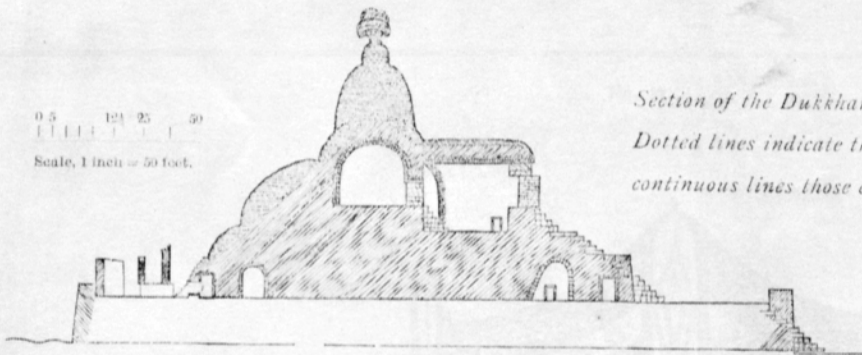
Scale, 100 feet = 1 inch.



No. 33.



Scale, 1 inch = 50 feet.



*Section of the Dukkhanthein.*

*Dotted lines indicate the portions consisting of bricks; continuous lines those constructed of stone-blocks.*

No. 34.



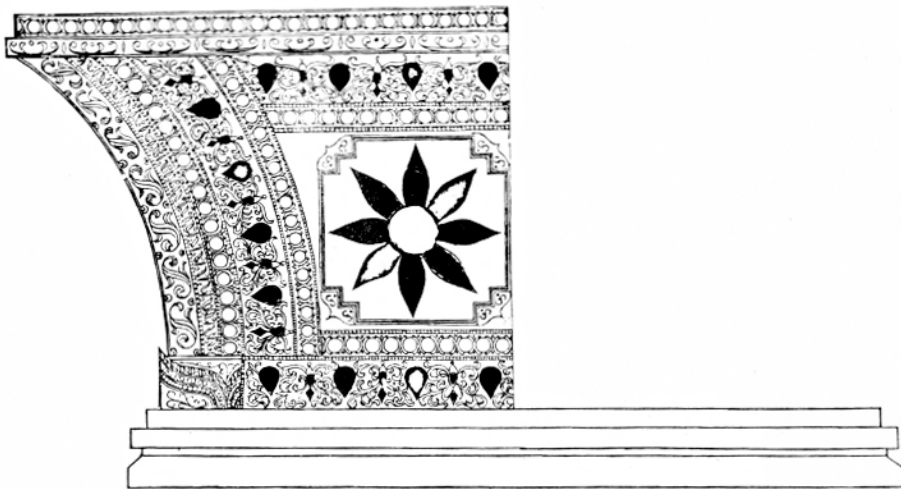
*Window, Dukkhanthein Pagoda.*

No. 35.



*The Lemyekhna Pagoda.*

No. 36.

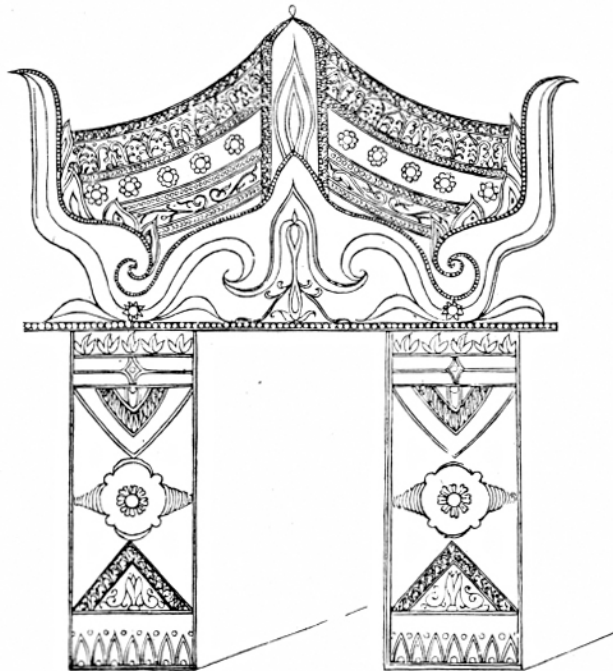


*Decorative designs in stone of the north side of the Pitakataik, Mrohaung.*

*E. F. del.*

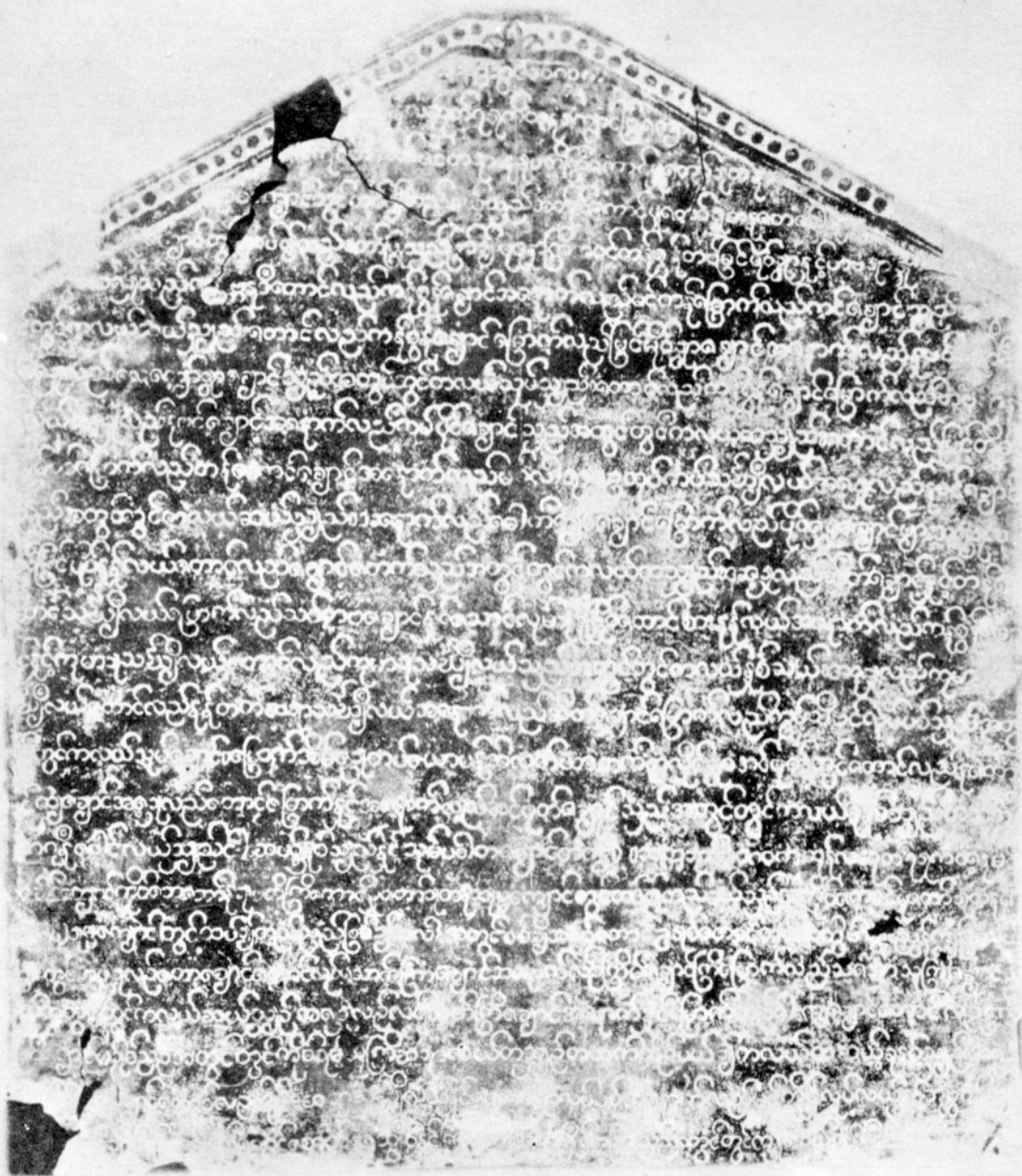
No. 37.

**FACADE OF A PORCH**  
on the  
**Limpanhmaung Pagoda,**  
**Mrohaung**



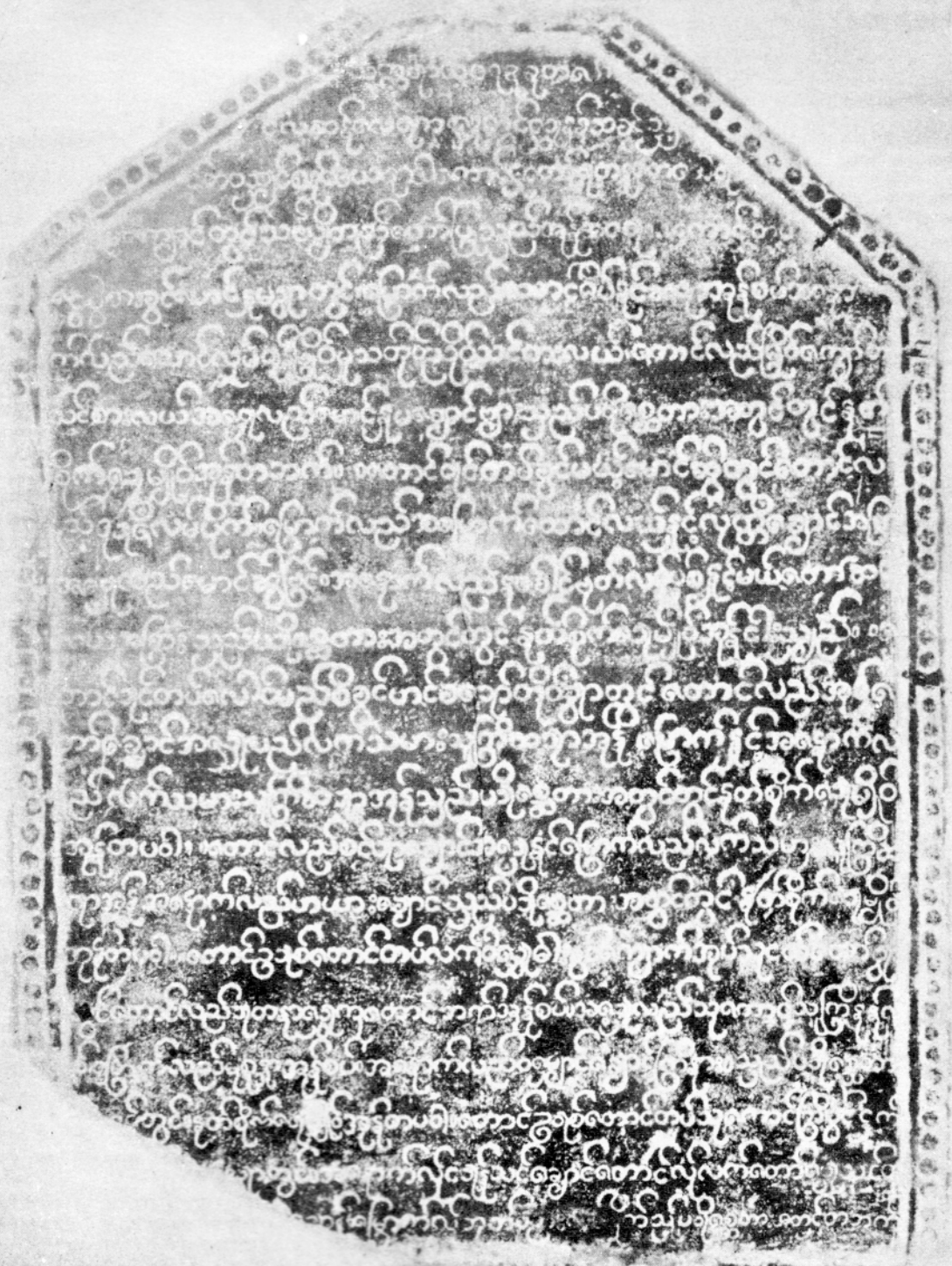
*E. F. del.*

No. 33.

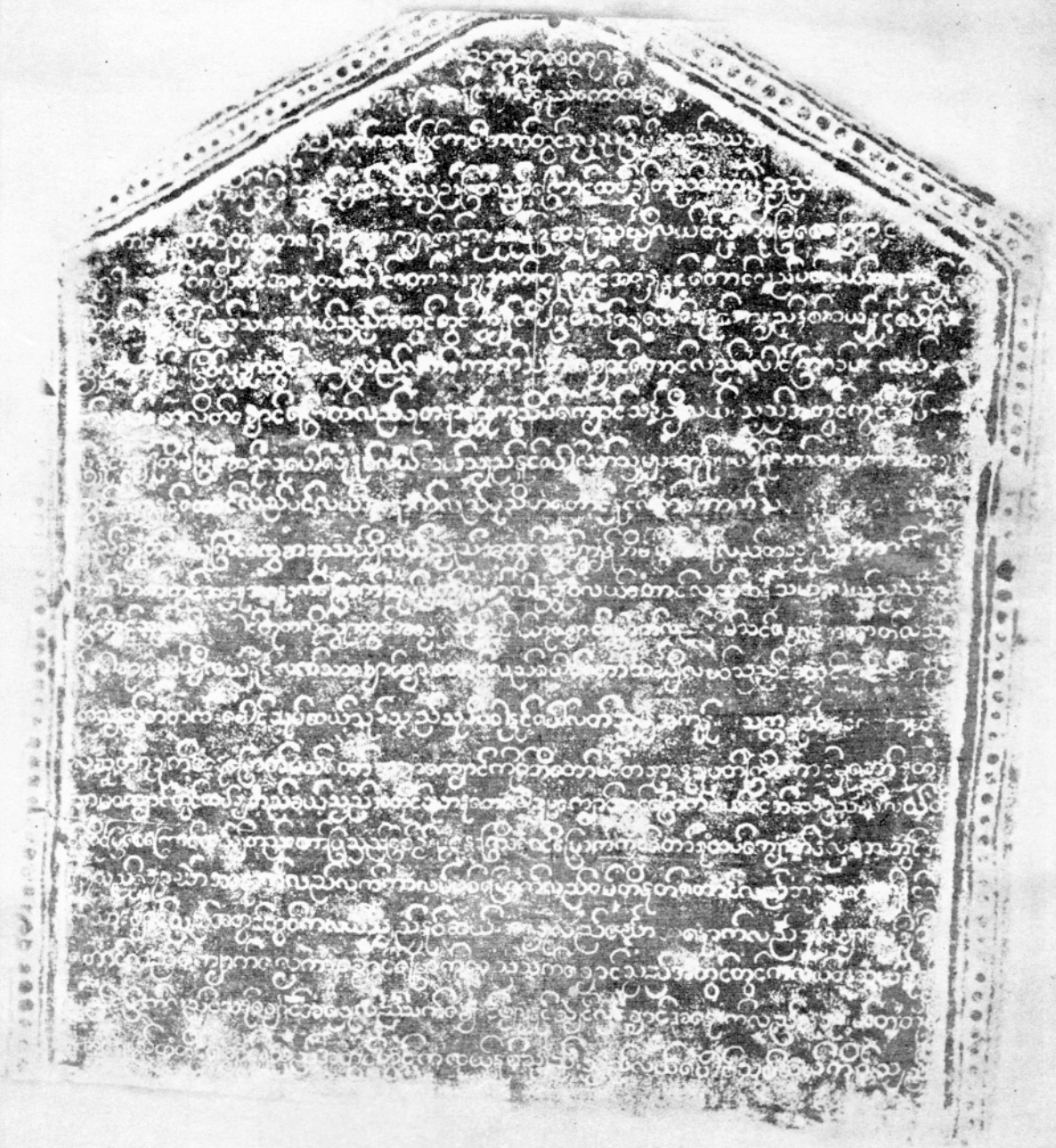


*Inscription near the Mangala Moraung Pagoda.*





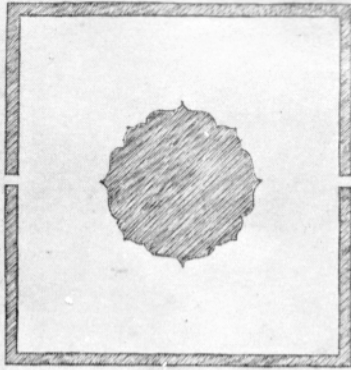
*Inscription near the Mangala Moraung Pagoda.*



*Inscription near the Mangala Morang Pagoda.*



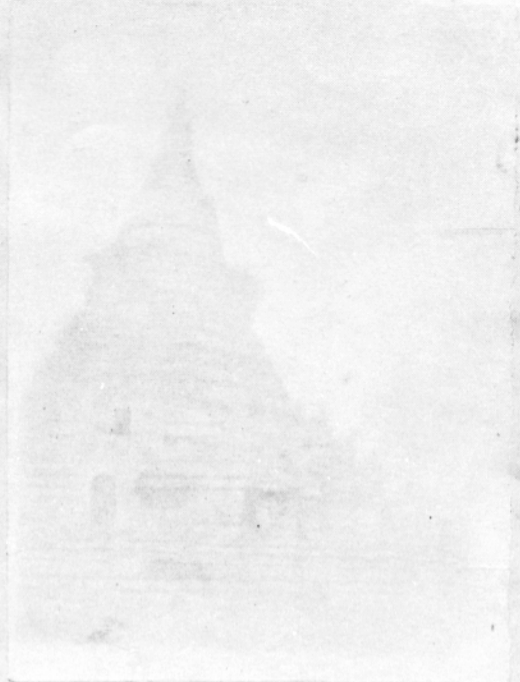
No. 41.  
PLAN  
of the  
Sakyama Pagoda



0 10 20 30 40 50 60 70  
Scale, 70 feet = 1 inch.

E. F. del.

No. 42.



*View of the Sakyamā Pagoda.*

No. 43.



*View of the Ratanamādaung Pagoda.*

No. 44.



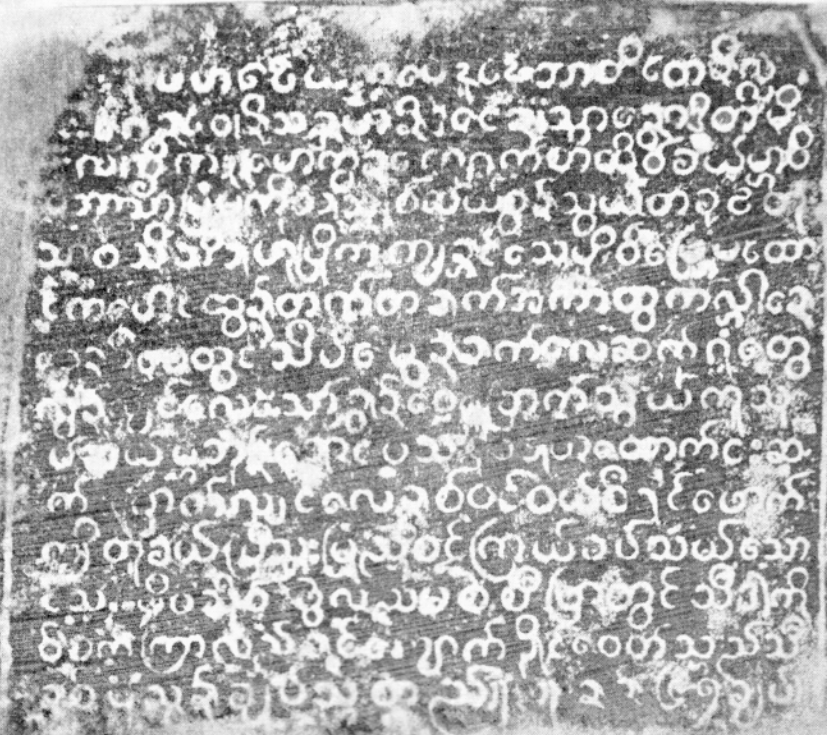
*Stone Image in the Wanti Temple.*

No. 45.



*Inscription, Nibbuddha Hill, Mrohaung.*

No. 46.

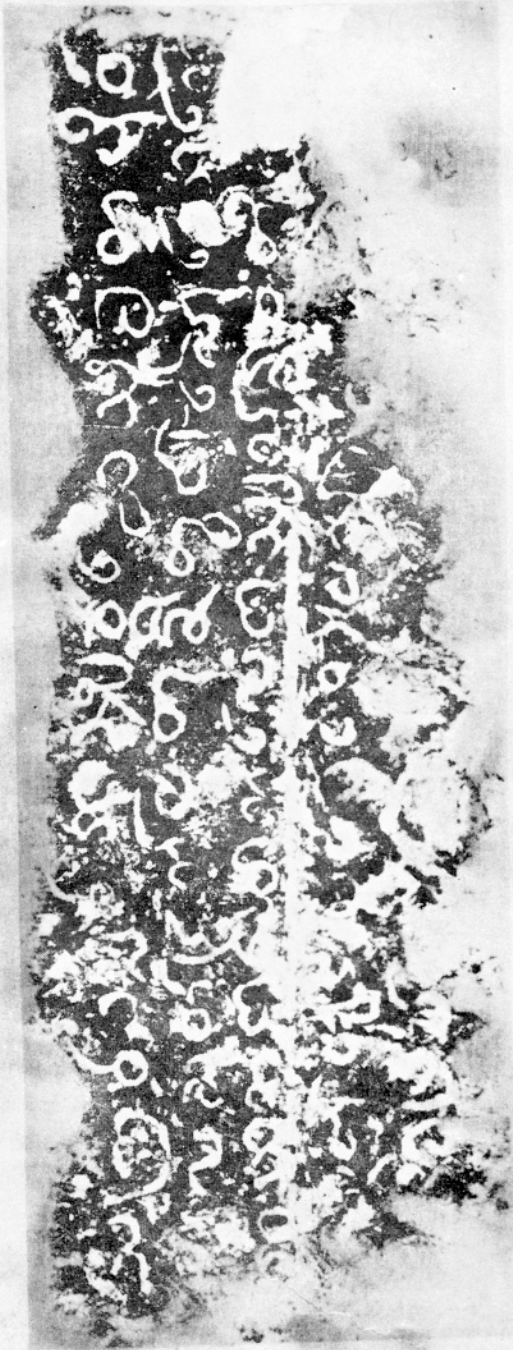


*Stone Inscription, Mahāli.*



No. 47.

No. 48.



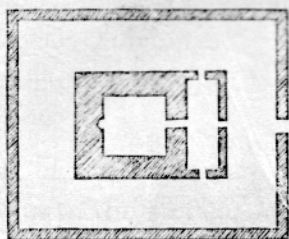
*Inscription on the Wanti Hill.*



*Stone Image in the Wanti Temple.*

No. 49.

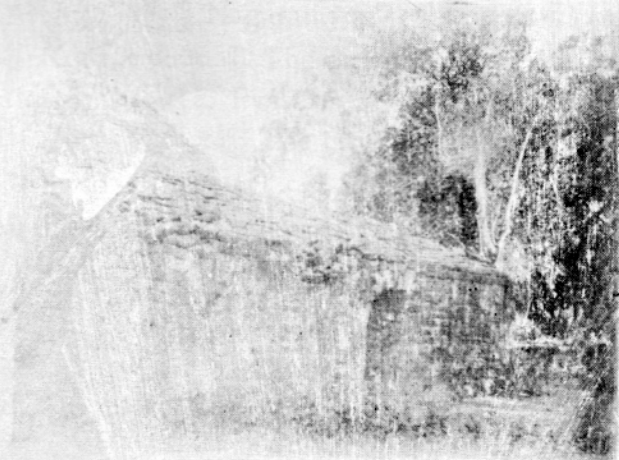
PLAN  
of the  
Santikan.



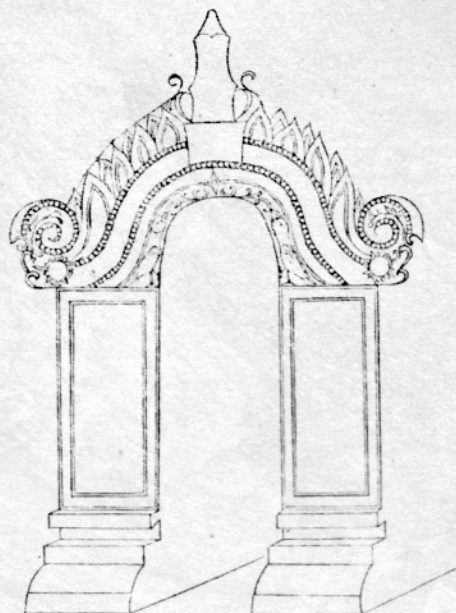
0 5 10 15 20 25 30  
| | | | | |  
Scale, 50 feet = 1 inch.

No. 50.

*Front view of the Santikan Mosque.*



No. 51.



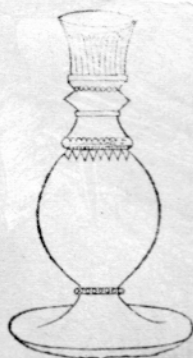
*Facade of the Entrance to the Jinamaraung Pagoda.*

No. 52.



*The Jinamaraung Pagoda.*

No. 53.



*Stone altar near  
the Jinamaraung  
Pagoda.*

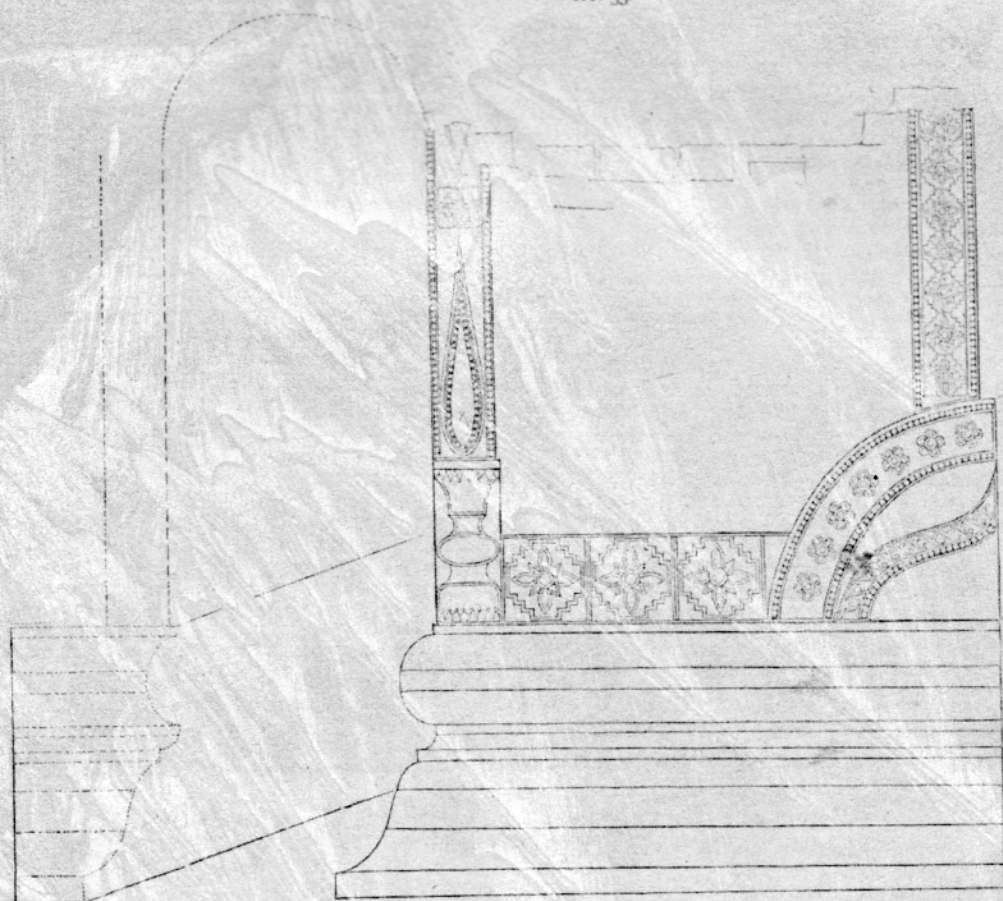
No. 54.



*Stone Sculpture, Jinamaraung Pagoda.*



No. 55.



E. F. del.

*Façade of the Porch of the Shwegya Sima.*

Scale, 1 inch = 2 feet.

No. 56.



*The Lokamu Pagoda.*

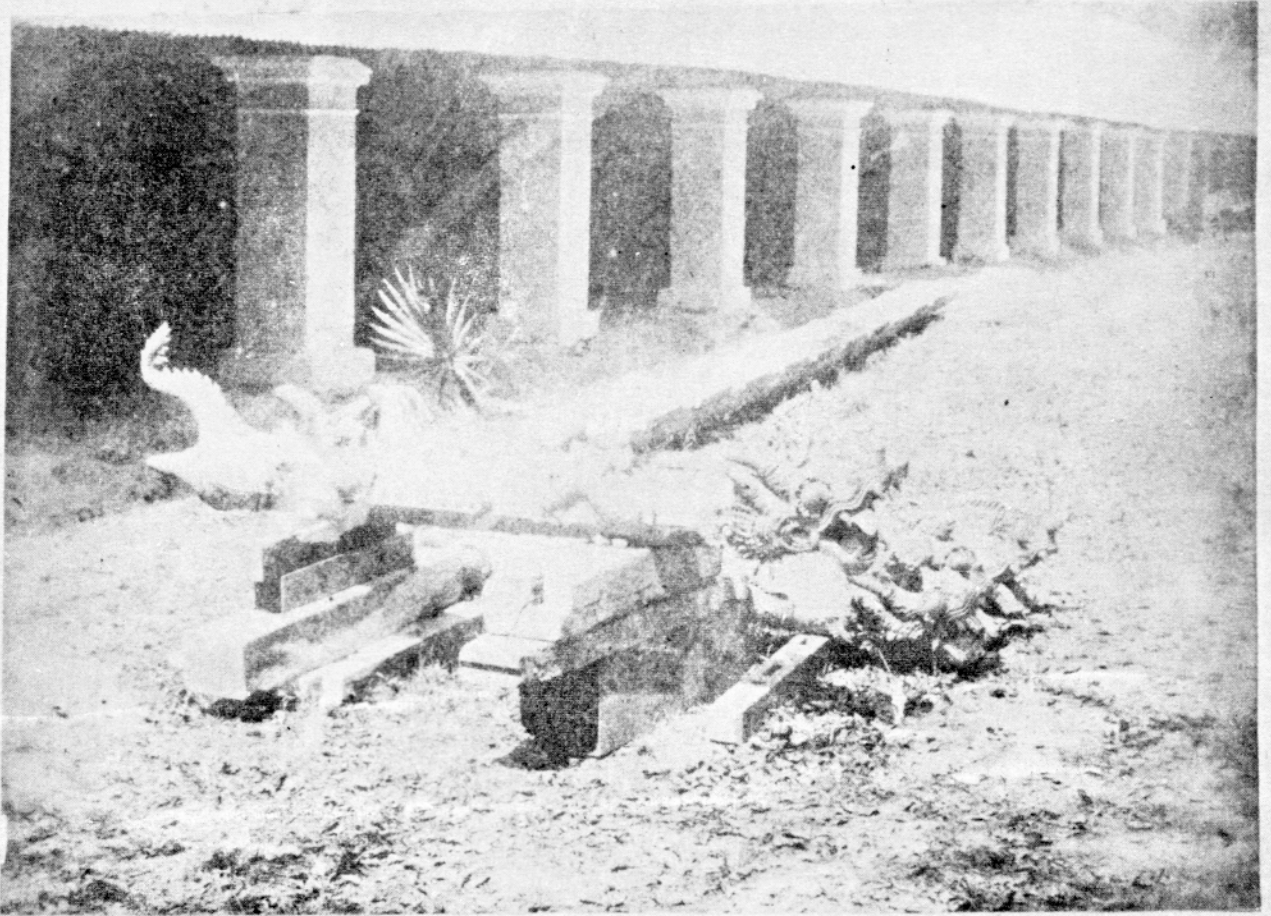
No. 57.



*Group of Images in the Parado Pagoda.*

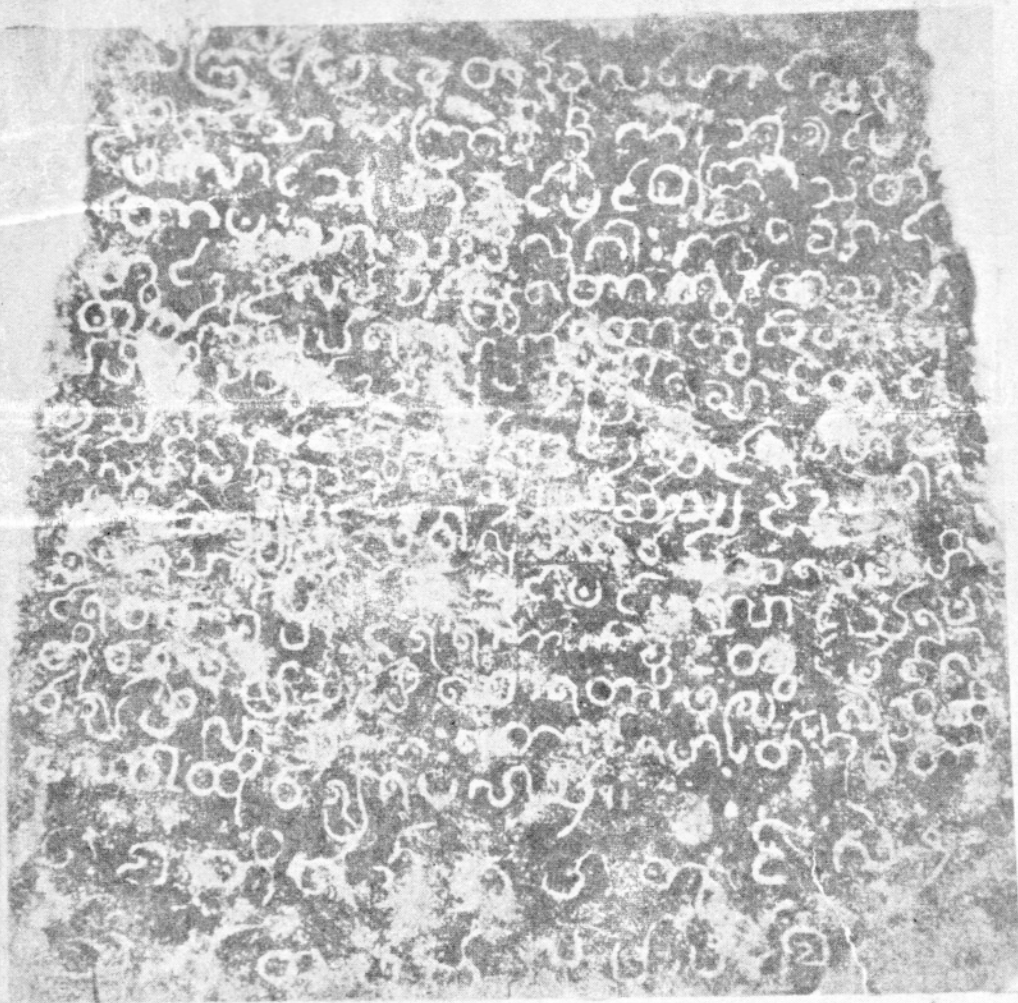




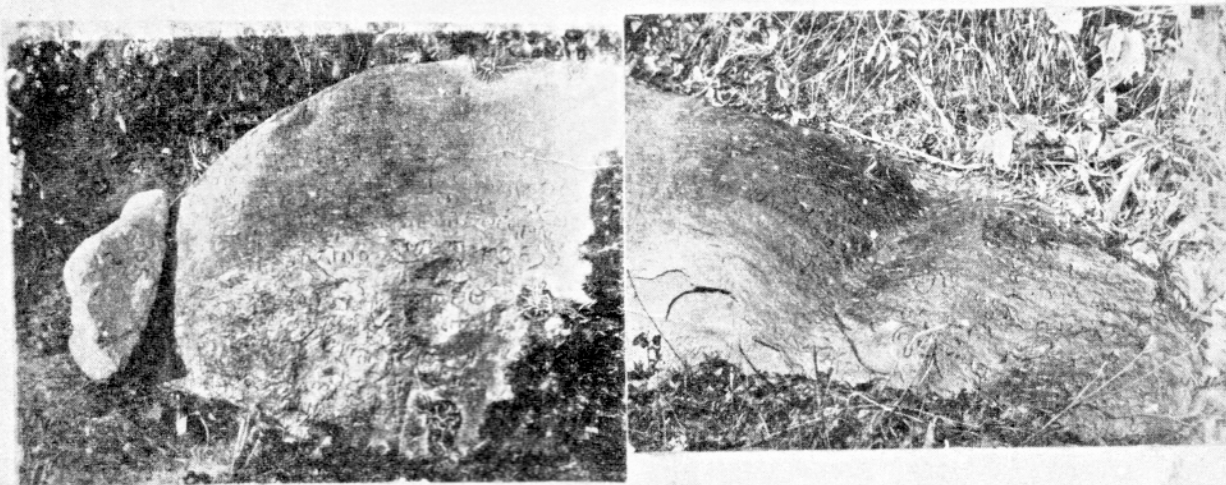








No. 63. *Inscription—Mahati.*



No. 64. *Mikyaung Rock Inscription—Mahati.*



No. 65.



*The Mahāti Shrine.*

No. 66.



*Mahāti Pagodas.*

No. 67.



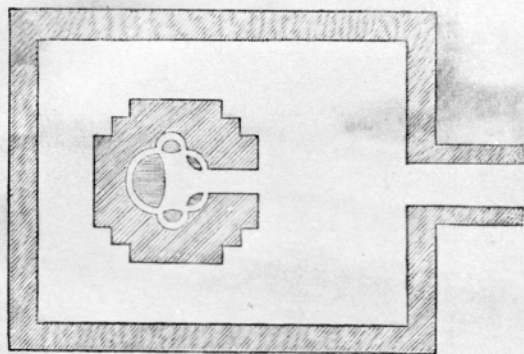
*Stone Pedestal of the Mahāti Image.*

No. 68.



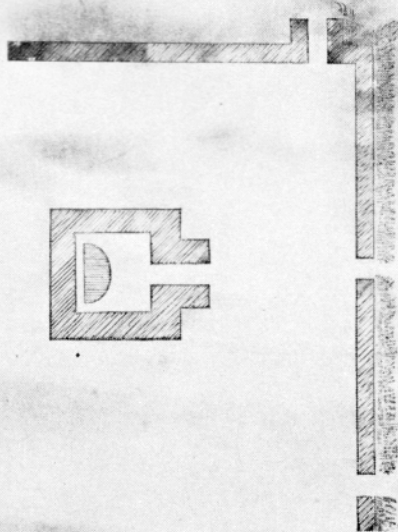
*The Mahāti Image.*

No. 69.



*Plan of the Kado Sima.*

No. 70.



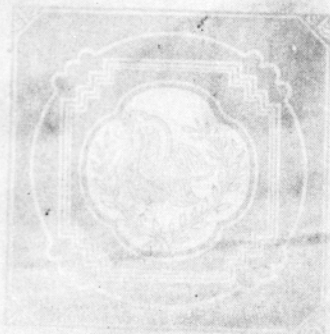
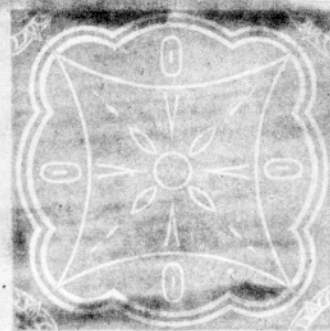
*Plan of the Mahatipara.*

No. 71.



*Image Shrine Laungyet.*

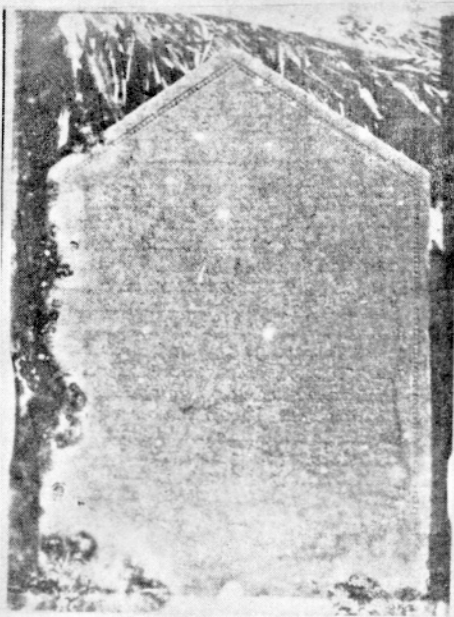
No. 72.



*Patterns on coloured tiles covering the floor of the Kado Sima.*

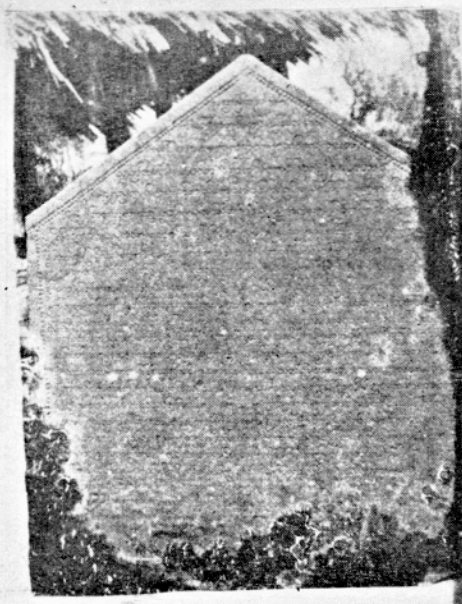


No. 73.



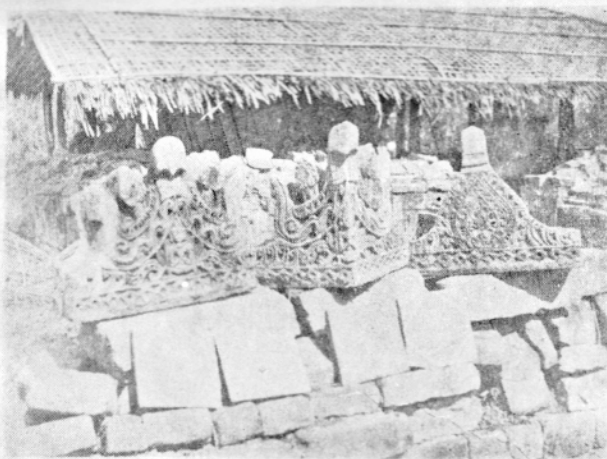
*Inscription—Kado Sima.*

No. 74.



*Inscription—Kado Sima.*

No. 75.

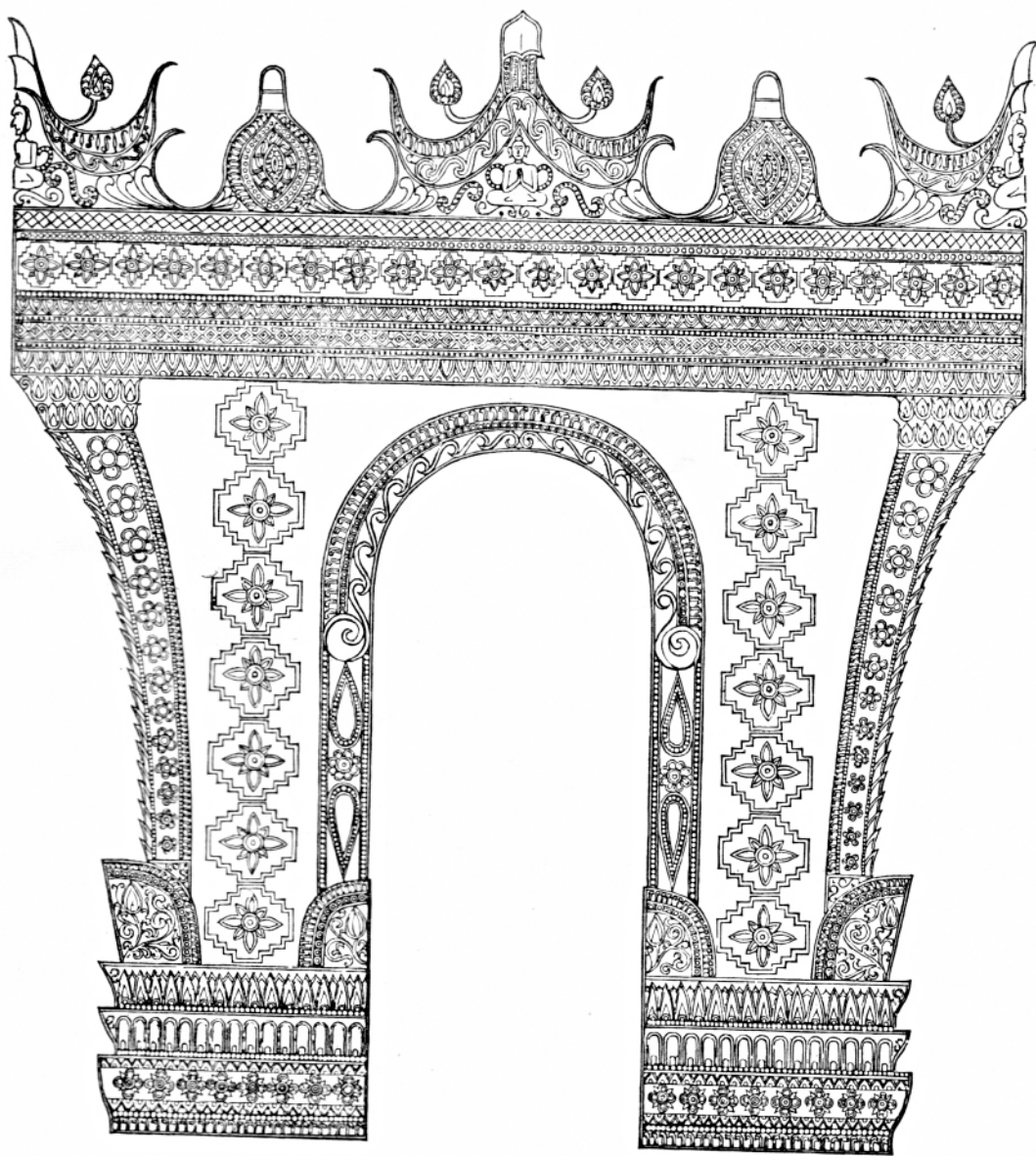


*Specimens of Stone Sculpture and Tiles.*

No. 76.



*Group of Images—Kado Sima.*

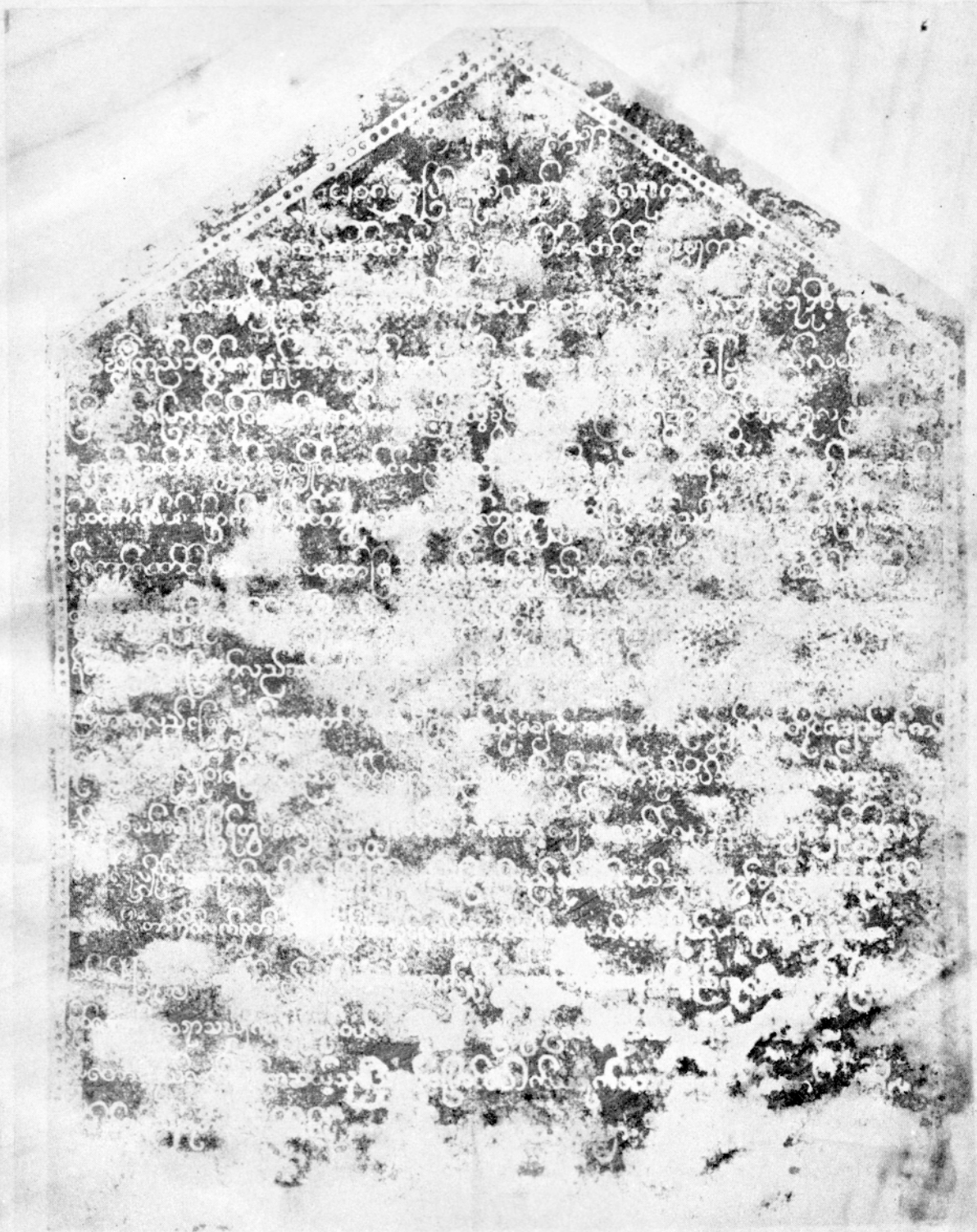


*Façade of the Kado Sima-Launggyet circle.*





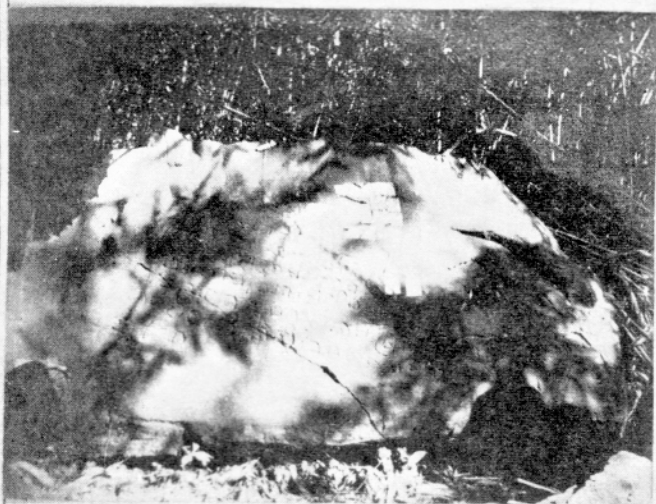
No. 79.



*Inscription—Kado-Sima.*



No. 80.



*Rock Inscription—Pataw.*

No. 81.



*Effigy of Pazāmin Mrohaung.*

No. 82.



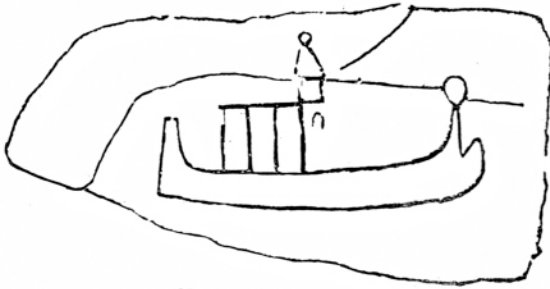
*Taungdaga—Mrohaung.*

No. 83.



*Thingyiltawdat Pagoda, Akyab.*

No. 1.



No. 2.



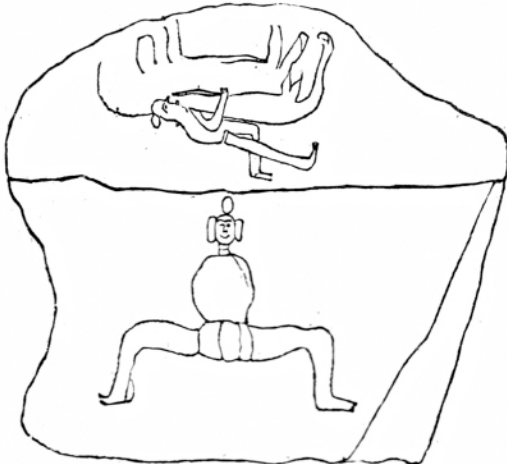
No. 3.



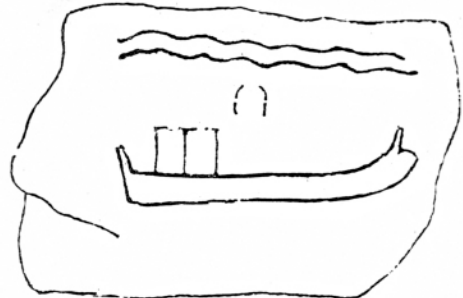
No. 4.



No. 5.

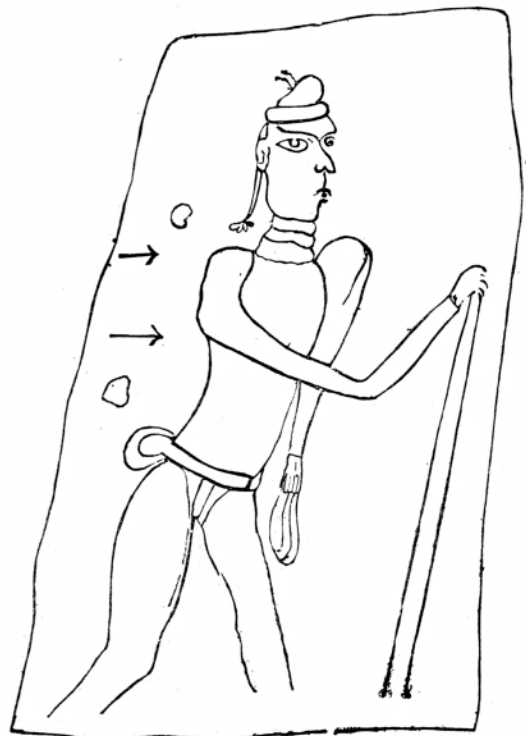


No. 6.



Rock-cut figures  
at Pataw.

No. 8.

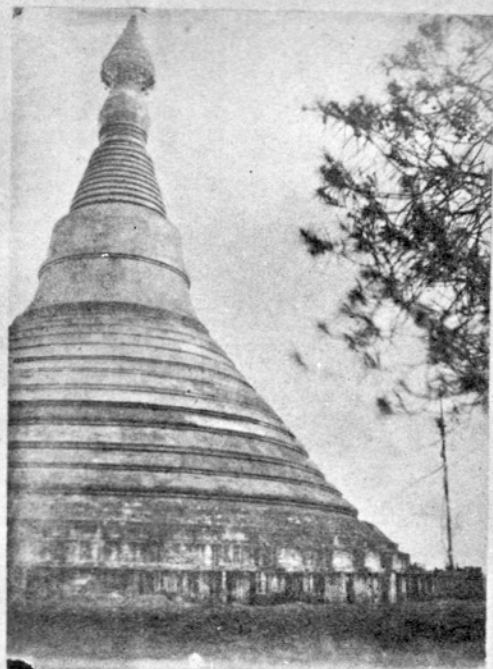


No. 7.





No. 84.



*Urittaung Pagoda.*

No. 85.



*Urittaung Pagoda.*

No. 86.

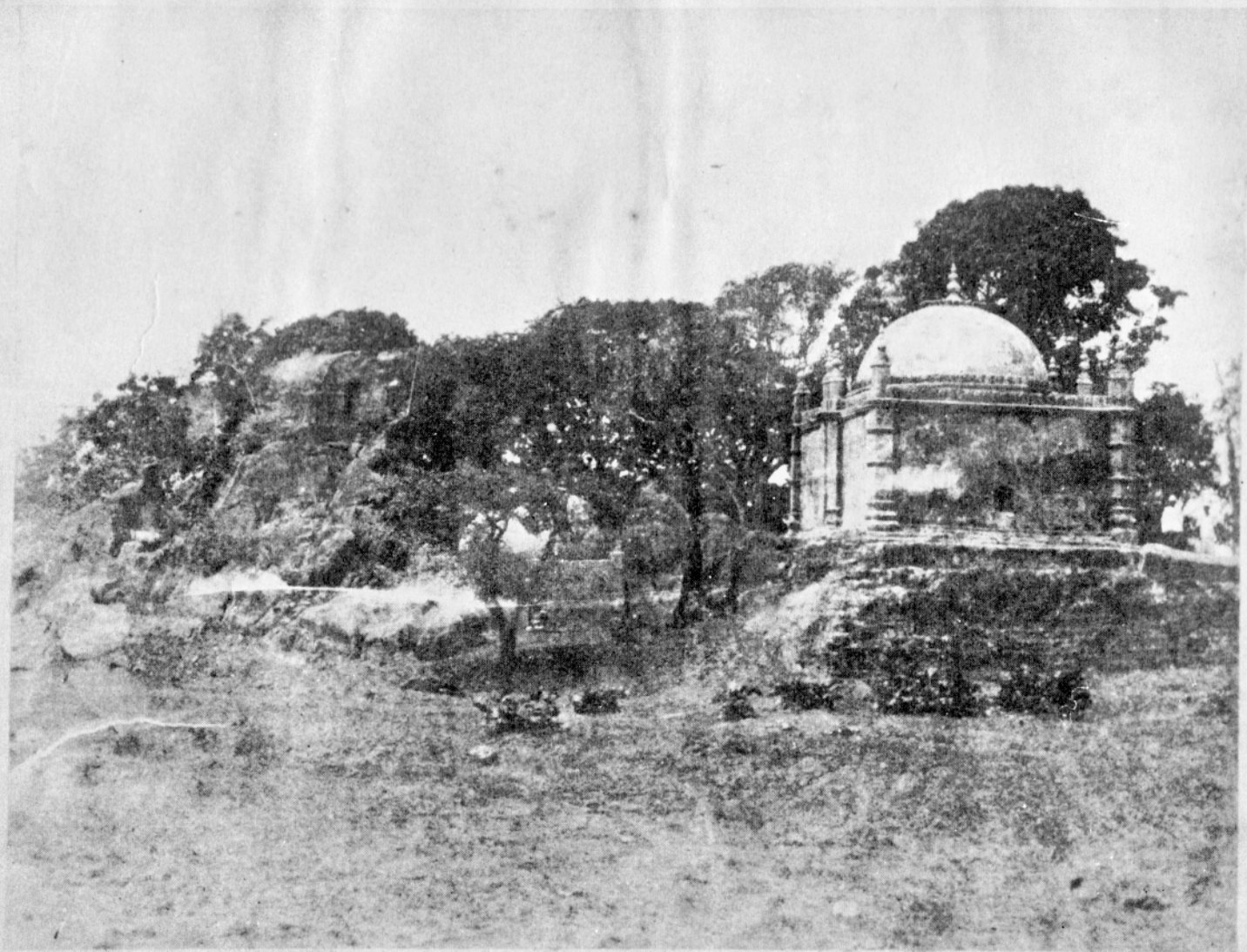


*Inscription—Urittaung.*

No. 87.



*Pagoda in Akyab.*



No. 88.

PLATE NO. XII.





No. 90.

*Sandoway Pagoda,*

*Sandoway.*



No. 91.

*Lemyekhna Pagoda,*

*Sandoway.*



No. 92.

*Parahla,*

*Sandoway.*

